

PIONEER HERITAGE

PRICE / PACKER



PROPERTY OF:
DAVID O. MCKAY LIBRARY
BOYU-IDAHO
REXBURG ID 83460-0405

DAVID O. MCKAY LIBRARY



3 1404 00904 0541

2012



This book was compiled from several different resources. My intent is to give us, the posterity of incredible pioneers, a greater understanding of how our progenitors joined The Church of Jesus Christ of Latter-day Saints and how they traveled across the plains to the Salt Lake Valley. It has been quite enlightening for me as I have researched these people and the wagon train companies in which they traveled.

As you view their pictures, many taken in their elderly years, contemplate their age when they crossed the plains. What were you doing at that same age? Would you have had the same level of stamina, fortitude and endurance? I hope you gain an appreciation for their devoted sacrifice that provides us with the comforts we not only enjoy today, but generally take for granted. How lucky we are to be the recipients of their hope for a better life.

As I read about their sacrifices I couldn't help but wonder how many of them could have become doctors, nurses, professors, artist and, yes, even successful vocal performers had they been able to devote their time and talents to such. Instead their struggles have afforded us the privilege to seek greater aspirations. May we honor their sacrifice by pursuing noble achievements.



Most stories in this book have been passed down from generation to generation. I have tried to identify the source when it was known.

The internet is a wonderful tool and many of the *Editor's Notes* have come from different websites but mainly from lds.org

My apologies to anyone who was not given credit or left out from lack of information.

Many thanks is given to my mother, Bonnie Price, the individual who throughout the years has collected and treasured these stories and passed these gems of our heritage down to her children.

On the cover is the family of **Edward Crofts**, his wife, **Elizabeth Walker Crofts** and four of their nine children. The children pictured, from left to right: James Edward, Margaret, William and Jeston. **Hannah Elizabeth**, our direct line, was their seventh child and not in the photo.

The picture was taken in 1892

"We never know the love of the parent, till we become parents ourselves.

*When we first bend over the cradle of our own child,
God opens the door and reveals to us the sacredness and mystery
of a father's and a mother's love to ourselves.*

*Then in later years, when they have gone from us,
there is always a certain sorrow,
that we cannot tell them we have found it out.*

*One of the deepest experiences of a noble nature is reference
to the loved ones that have passed beyond this world,
is the thought of what he might have been to them and done for them,
if he had known, while there were living,
what he has learned since they died."*

*Henry Ward Beecher
American Clergy*

• • •

Our Pioneer Heritage



Marsha Lynn Price



Doyle Ray Price



Beverly Price



David Wayne Price



Peggy Aileen Price



Bonnie Aileen Packer Price



Ellis Ray Price



Hannah Elizabeth Crofts Packer
&
Elmer Sharp Packer



Ivie Josephine Judy Price
&
Wilford James Price

Surnames of preceding generations are:

Packer, Sharp, Crofts, Walker
Berry, Higley, Rothwell, Mein,
Taylor, Rose, Griffith, Fisher, Wainwright, Fletcher, Dixon

Price, Christiansen, Judy, Smith
Colley, Hansen, Christophersen, Benson, Henrie
Walton, Rowley, Jorgensen, Wright, Vail, Schmidt, Ewinger

Compiled by Beverly Price Nelson

• • •

Table of Contents

This book is organized by wagon train companies in which our ancestors traveled.

Price page 6

Cyrus Wheelock Company 1853 page 11

Life stories of...

Thomas Walton Price

Jane Rowley Colley Price

John Walton Price

Transcontinental Railroad 1875

Life story of...

Caroline Christiansen

Judy page 40

Aaron Johnson Company 1850 page 46

Life stories of...

William Clark Judy

Kesiah Benson Judy

William Alva Judy

Uriah Curtis Company 1852 page 70

Life stories of...

Alva Benson

Cynthia Vail Benson

William Walker Company 1857 page 92

Life stories of...

George Adam Smith

Melissa Amanda Henrie Smith

Rachel Henrie

Alseoun Smith Judy

• • •

Packer page 144

David Evans Company 1850 page 151

Life stories of..

Nathan Williams Packer

Elizabeth Taylor Packer

Isaac Hoffmire Packer

William Field Company 1854 page 184

Life stories of..

Lucy Charlotte Berry and parents

John Taylor Company 1860 page 198

Life stories of..

James Robertson Sharp

Martha Griffith Sharp

Joseph Smith Sharp

David H. Cannon Company 1861 page 210

Life stories of..

Lucretia A. Fisher Higley

Truman Higley

Rebecca Jane Higley

Crofts page 228

Henry W. Miller Company 1862 page 234

Life stories of..

John Crofts

Ellen Rothwell Crofts and parents

Edward Crofts

Transcontinental Railroad 1873 page 244

Samuel Rothwell

Ellsworth Handcart Company 1856 page 254

Life stories of..

Henry Walker

Isabella Dixon Walker

Cyrus Wheelock Company 1853 page 264

Life story of..

James Walker

William Young Company 1857 page 269

Life stories of..

Margaret Mein and parents

PRICE

Christiansen
Colley
Hansen
Christopherson
Walton



Wilford James Price, 18 October 1882
Mills Creek, Utah
Father of Ellis Roy Price



John Walton Price, 2 February 1833
Whithorne, Herefordshire, England



Anne Christensen, 17 October 1847
Petersburg, Nov. Denmark



Jane Roach, 17 May 1801
Whithorne, Herefordshire, England



Thomas Walton Price, 3 April 1793
Whithorne, Herefordshire, England



Christian Hansen, 1 April 1796
Copenhagen, Denmark



Isaac Christopherson, 1 November 1811
Munkbøl, Nov. Denmark

PRICE PEDIGREE CHART

WAGON TRAIN COMPANY
Cyrus Wheelock Company
1853
Transcontinental Train 1875

2 John WALTON PRICE

B: 2 Feb 1833
P: Whitbourne, Hfrds, England
M: 30 Aug 1875
P: Salt Lake, S-Lk, UT
D: 11 Feb 1904
P: Millcreek, S-Lk, UT

1 Wilford James PRICE

B: 18 Oct 1882
P: Millcreek, Salt Lake, Utah
M: 8 Apr 1909
P: Salt Lake City, Salt Lake, Utah
D: 31 Dec 1965
P: Idaho Falls, Bonneville, Idaho

Ivie Josephine JUDY

(Spouse of no. 1)

3 Caroline Amalia CHRISTIANSEN

B: 7 Oct 1847
P: Pedersborg, Soro, Sjil, Denmark
D: 22 Jun 1885
P: Mill Creek, Salt Lake, UT

4 Thomas WALTON PRICE

B: 8 Apr 1793
P: Whitbourne, Herefords, England
M: 20 May 1819
P: Mill Creek, S-Lk, UT
D: 4 Dec 1870
P: Mill Creek, S-Lk, UT

5 Jane COLLEY

B: 15 May 1801
P: Whitbourne, Hereford, England
D: 2 Feb 1889
P: Millcreek, S-Lk, UT

6 Christian HANSEN

B: 4 Apr 1796
P: Copenhagen, Denmark
M: 8 Feb 1845
P: Munke, Bjergby, Soro, Denmark
D: 27 Mar 1869
P: Haverup, Pedersborg, Soro, Denmark

7 Karen CHRISTOPHERSON

B: 5 Nov 1813
P: Munkebjergby, Soro, Denmark
D: 11 Apr 1882
P: Hoje-Taastrup, Copenhagen, Denmark

8 Thomas PRICE

C: 5 Aug 1759
P: Linton, Herfordshire, England
M:
P:
D:
P:

9 Sarah WALTON

B: 1766
P: Linton, Herfordshire, England
D:
P:

10 John COLLEY

B: 13 Mar 1772
P: Shelsley, Worch., England
M: 1 May 1796
P: Whitbourne, Herfordshire, England
D: 5 Nov 1836
P: Whitbourne, Herfordshire, England

11 Emma ROWLEY

B: 1777
P: Whitbourne, Herfordshire, England
D: 21 Feb 1837
P:

12 Jorgen or Olafson OLUFSEN

C: 1 Jan 1754
P: Gudum, Soro, Denmark
M: 9 Feb 1777
P: Denmark
B: 30 Aug 1814
P: Slagelse, Soro, Denmark

13 Anna JENSEN

C: 12 Dec 1751
P: Gudum, Soro, Denmark
B: 15 Nov 1816
P: Slagelse, Soro, Denmark

14 Christoffer JORGENSEN

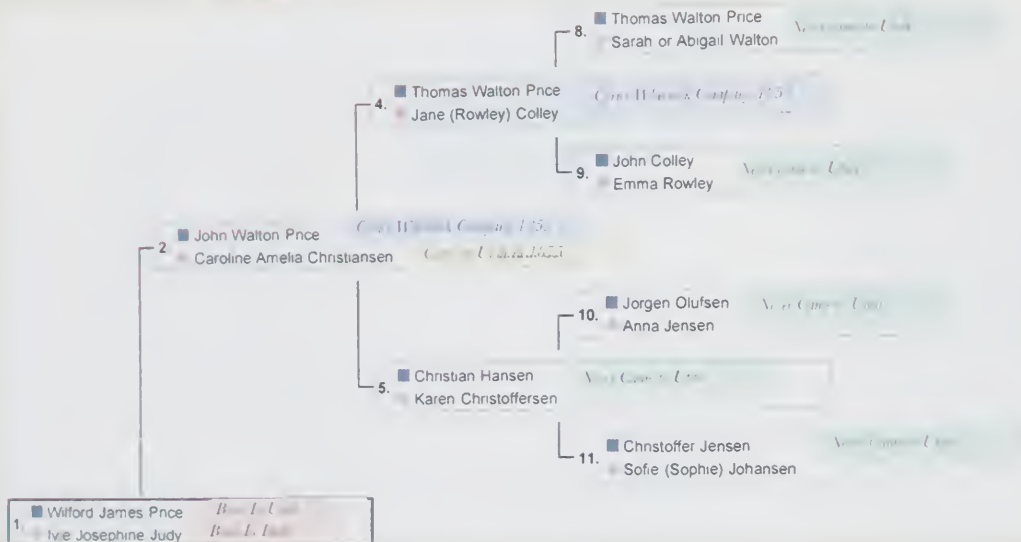
C: 9 May 1777
P: Munke-Bjergby, Soro, Denmark
M: 17 Sep 1803
P: Stenmagle, Soro, Denmark
D: 24 Aug 1830
P: Munke-Bjergby, Soro, Denmark

15 Sofie (Sophie) JOHANSEN

B: 1775
P:
D: 28 May 1846
P: Munke-Bjergby, Soro, Denmark

PRICE

WAGON TRAIN COMPANIES



Fun facts about these family members!

1. Which ancestor was trained as a veterinarian and was also asked by Brigham Young to assist settlers in selecting what kinds of crops to plant for the soil in their area?
2. Who was the only one in her family to join the Church, then immigrated from Denmark to Utah with her son, Reuben, who was 8-years-old at the time? She never saw her family after leaving her home in Denmark.
3. In England marriage was only recognized if performed by the Church of England, plus it was expensive. What two ancestors both took the maiden names of their mothers, which later on caused so much concern when they came to America and Salt Lake City, Utah?
4. Who served time in the Sugarhouse Territorial Prison for practicing polygamy?
5. Which ancestor served a Northwestern States Mission for the Church after he was married? His journals record working in the Grants Pass and Medford, Oregon areas where he picked up his hobbies of rock collecting and growing watermelons.

Direct Paternal Pioneer Ancestry of Ellis Ray Price

(Ancestors who crossed the plains are in bold.)

Ellis Ray Price: Born 7 May 1926 in Sugar City, Idaho

Wilford James Price: Born 18 October 1882 in Millcreek, Utah

John Walton Price: Born 2 February 1833 in Whitbourne, Herefordshire, England
Caroline Amelia Christiansen: Born 7 October 1847 in Pedersborg, Soro, Denmark

Thomas Walton Price: Born 8 April 1793 in Whitbourne, Herefordshire, England
Jane Rowley Colley: Born 15 May 1801 in Whitbourne, Herefordshire, England

Christian Hansen: Born 4 April 1796 in Copenhagen, Denmark

Karen Christophersen: Born 5 November 1813 in Munke Bjergby, Soro, Denmark

Thomas Price: Born 5 August 1759 in Linton, Herefordshire, England

Sarah Walton: Born about 1766 in Linton, Herefordshire, England

John Colley: Born 13 March 1772 in Shelsley, England

Emma Rowley: Born about 1777 in Whitbourne, Herefordshire, England

Jorgen Olufsen: Born 1 January 1754 in Gudum, Soro, Denmark

Anna Jensen: Born 12 December 1751 in Gudum, Soro, Denmark

Christoffer Jorgensen: Born 9 May 1777 in Munke-Bjergby, Soro, Denmark

Sophie Johansen: Born about 1775 in Denmark

Price

Method of travel to the Salt Lake Valley

Cyrus Wheelock Company 1853

Thomas Walton Price

Jane Rowley Colley Price

John Walton Price

Transcontinental Railroad 1875

Caroline Christiansen

Price Family ... Joining the Mormon Church and Coming to America

Thomas Walton Price born in Whitbourne, Herefordshire, England 1793

(First to join the Church along with his wife Jane Rowley Colley Price)

Jane Rowley Colley Price born in Whitbourne, Herefordshire, England 1801

John Walton Price born in Whitbourne, Herefordshire, England 1833

Neither Thomas nor Jane wrote firsthand experiences of their travels, but we do know that the family immigrated to Utah in 1853.

The Walton/Price family was baptized into the Mormon Church 10 October 1841 In England.

Christiansen Family ... Joining the Mormon Church and Coming to America

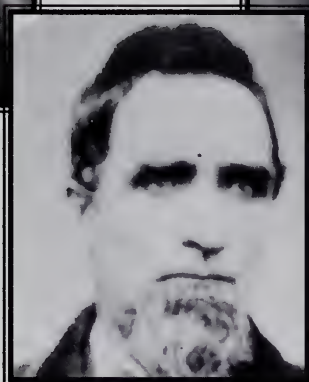
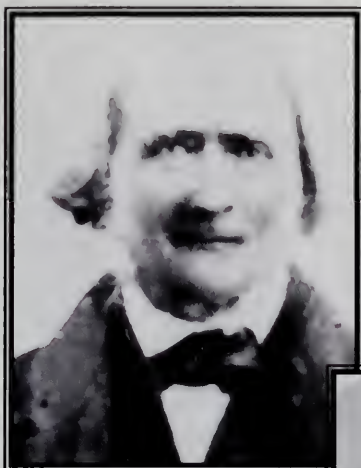
Wife of John Walton Price (Only member of her family to join the Church)

Caroline Amelia Christiansen born in Pedersborg, Soro, Denmark 1847. She was baptized 25 January 1874 in Copenhagen, Denmark. In 1875 she and her eight-year-old son traveled to Utah. No records have been found as to how she came to America or arrived in the Salt Lake Valley but after 1870 the transcontinental railway system was available.



Editor's Note... **Impact of the Transcontinental Railroad:** May 10, 1869

The Transcontinental Railroad's impact was huge, dramatically reducing travel time for crossing the country to a mere six days from the previous four to six months required by wagon train or walking. It linked the growing economic markets of the Midwest with California. It also reduced traveling costs, down from \$1000 for first class stagecoach to \$150 for first class sleeper car on the train. The railroad also helped fulfill the promise of Manifest Destiny, the term used for westward expansion of the United States. Because of the convenience of transportation the frontier was altered, transformed and disrupted. By 1875 southern buffalo herds were wiped out and by 1885 northern buffalo herds were wiped out by companies of hunters harvesting buffalo skins. Many nomadic Native American tribes had depended on these herds for survival. It also led to the development of many towns along the rail lines, eventually eliminating of the "Frontier" in American society.



**Thomas Walton Price
Jane Colley Price
and their son
John Walton Price**

Cyrus H. Wheelock Company (1853)

Departure: 1-3 June 1853
Arrival: 6-16 October 1853

Family members who traveled in this company.

About 400 individuals and 52 wagons were in the company when it began its journey from the outfitting post at Keokuk, Iowa. It also included a California company. They crossed the Missouri River on 11 July 1853.

Thomas Walton, (60)
Jane Colley Walton, (52)
Joseph Walton, (23)
George Walton, (21)
John Walton, (19)
Jane Walton, (11)

John Walton Price
married
Caroline Christiansen
8 August 1875.
She came to the Salt Lake Valley by
transcontinental railroad in 1875.

Cyrus Hubbard Wheelock

(February 28, 1813 – October 11, 1894)

Born at Henderson, Jefferson County, New York.

Wheelock was baptized a member of the Church on 19 January 1839. Shortly afterward, he served as a missionary in Vermont. He was an early leader in The Church of Jesus Christ of Latter-day Saints. Among other positions he was the first president of the Northern States Mission.



In 1844, Wheelock tried to convince Governor Thomas Ford of Illinois to release Joseph Smith, Jr. from Carthage Jail. Wheelock had given Smith the gun, which he had when the mob attacked the jail at Carthage.

"Early in the morning of the 27th of June 1844, Cyrus Wheelock visited the prisoners at Carthage. He wore an overcoat, in the inside pocket of which he carried a six-shooter. He passed the guard without close inspection and before leaving the prison handed the revolver to Joseph Smith. The Prophet also gave to Cyrus Wheelock the last letter ever written to Emma and requested that he hand carry it to his wife in Nauvoo." (Page 267-268 *Comprehensive History of the Church* vol. 2)

In the early 1850's, Wheelock served a mission in England and presided over the Manchester, Liverpool and Preston areas."

Wheelock then was the captain of one of the pioneer companies that crossed the plains to the Salt Lake Valley in 1853. He rescued a family and their four children. This family was stranded, having been left behind by their company after the death of one of their oxen.

Cyrus Wheelock was one of the men who volunteered to help rescue the Willie and Martin Handcart companies, even though he had just returned from a two-year mission.

"C. H. Wheelock who, it will be remembered, was one of the presidency of the British Mission when this enterprise was undertaken, and who was now returned with the relief party to assist these emigrants (also one of the last who was with the prophet Joseph at Carthage Prison) could scarcely retain from shedding tears, and he declared that he would willingly give his own life if that would save the lives of the emigrants." (Page 99 *Comprehensive History of the Church* vol. 4)

He also wrote the words to the hymn "Ye Elders of Israel."

Cyrus H. Wheelock Company (1853) pg. 1

Trail Excerpt (unedited):

[Source: British Library, 19th Century British Library Newspapers]

SECOND LETTER FROM THE MORMON CITY, UTAH TERRITORY

To the Editor of the *Examiner* and *Times*.

Great Salt Lake City, May 14th, 1854.

Sir, –

In my last letter I gave you an account of my journeyings from England to Keokuk, a young but thriving city, beautifully situated on the banks of the Mississippi river, about 1,500 miles from the mouth of it. It was the place chosen by the Mormons for the starting point to cross the plains, it being considered a more healthful route to Council Bluffs than the one formerly traversed by them up the Missouri river to that place. I will therefore now proceed to give you a short description of the route from Keokuk to Great Salt Lake City, as I travelled with a company of Mormons, and did not lose any opportunity of observing the order and discipline to which the whole body were subjected, and which enabled that singular people to achieve so much and overcome so many difficulties, a great deal of which is already known in part to your readers.

On the 1st day of June, 1853, the company with which I determined to travel, moved from the city of Keokuk, Iowa, under the superintendence of Mr. Cyrus H. Wheelock. The train consisted of upwards of fifty waggons, drawn by ox teams; and a very imposing spectacle it presented, as it moved along over the black, loamy soil of Iowa, the white canvass of the numerous waggons affording a striking contrast. Away we went, somewhat joyfully, to see the wonderful city in the Valley of the Rocky Mountains, the rumbling of the wheels of the waggons, the cracking of the whip, and the shouting of the teamsters affording a little variety to the monotony which we had endured in camp at Keokuk.

The country through which we were passing was very fertile, and but thinly populated. The route through Iowa to Council Bluffs was crowded on the right and left with beautiful woodland scenery, and there were immense prairie lands covered with grass, varying from one to six or seven feet in height, affording good food for cattle. The rivers that intersected the territory were full of excellent fish, and many of the company employed themselves at the camping grounds on the rivers in fishing. Many times I thought of the English farm-labourers and operatives, and said within myself, “Here is a land well fitted for such men to locate upon, and cultivate, and with a little industry raise their own crops, and their own stock, and live in comparative

Cyrus H. Wheelock Company (1853) pg. 2

independence." Here and there, as we moved along, we came up with settlers who were living in some degree of comfort, but it appeared to me that they indulged themselves in lazy habits, otherwise they might soon have considerable property around them.

Before I proceed to describe any circumstances of our travels, I will state here that the Mormons maintained a similar organisation across the plains as they did in crossing the sea. The whole were under the control of one captain, and he was empowered to elect others to assist him. There were captains of hundreds, of fifties, and of tens. These subordinate captains presided over a certain number of waggons, and had to see them over all difficult places; and to see that every man did his duty in watching, in herding the cattle, and in everything connected with camp life. There was also a captain of the guard appointed; his duty consisted in calling out the guard at the close of each day, when the company were camped. Officers were appointed to go ahead, and search out suitable camping grounds. A chaplain was also appointed; his duty consisted in calling meetings for prayer and public worship, every Sabbath Day being set apart for that purpose, the Mormons believing that the cattle required rest as well as themselves. The chaplain had also to see that all persons in camp attended the meetings, or to know the reason why they did not, and to see that all the sick were visited; it was his business to see that the sacrament was duly administered to every good member in the church, every Sabbath Day. Under this system, everything moved on in wonderful harmony among so large a number of individuals, from different parts of England, Scotland, and Ireland, and some from France. If anything wrong occurred – if there was any dispute or quarrelling among the members – or if any of them committed any crime that was unseemly and unbecoming a Mormon – a council was called of the whole camp, at which the president of the company presided, and the individual must confess his fault, if proved guilty, or be disfellowshipped. This procedure was fully carried out over the plains, until we arrived in the Valley of the Mountains, and every individual arrived in safety.

We proceeded on our tedious journey, under this kind of discipline, keeping the north side of the Missouri river until we reached Council Bluffs, where we camped for about one week, for the purpose of taking in our last supply of provisions, previous to leaving the last point of civilisation, as it was here the Mormons had arranged to have a large supply brought up by the steamboats to the city of Council Bluffs, to provision all their companies for the remainder of the journey. I may just mention, that Council Bluffs is a considerable city to be so far inland. It was first located by the Mormons, but is now occupied by numbers of Yankee speculators and half-breed Mormons, who

Cyrus H. Wheelock Company (1853) pg. 3

make considerable during the emigration season.

It occupied considerable time to cross the Missouri ferry, but this done, we pushed forward through the remainder of the country occupied by the Iowas and the Omahas, but were not visited by either of these tribes. As we passed into the Pawnee territory, these natives soon paid a visit to our camp. Early one morning a party of Pawnees visited us, and conversed with Mr. Dykes (who was returning from a Mormon mission to Denmark), as he had crossed the plains at other times, and was somewhat acquainted with the languages of the Indian tribes. A pipe of tobacco being produced and lighted, the party sat down with Mr. Dykes and Mr. Wheelock, forming a circle upon the grass. The pipe was passed from one to the other, each one puffing three or four times, first to the right and then to the left, and lastly upwards, which was a sign that they were at peace with all around, and with the Great Spirit. The chief was made to understand that Mr. Wheelock was our chief, and he immediately embraced him, saluting him with the Pawnee kiss. The party then separated, taking with them many presents in the shape of biscuits, &c.; their object was to hunt buffaloes. This tribe is considered one of the most thievish of all the tribes on this route, but they did not exhibit any of these propensities in our company.

The company with whom I travelled were not at all annoyed by the Indians; perhaps we were too numerous for them. They frequently came and traded their skins and buffalo robes, moccasins, &c. for beads, trinkets, and bread or flour; but never showed any disposition to quarrel with us. I afterwards heard that a large party of Pawnees mustered on the route, and demanded large quantities of flour, more than the companies could well spare. They showed fight towards one company under Captain [John] Brown, because they would not give them more than 200 lb of flour, and drew out in order of battle. When Captain Brown saw their determination, he gave orders to his "boys" to get their rifles ready. But on the Indians perceiving this, they withdrew without further molestation. As a general thing, I may observe here, that the various tribes of Indians will listen to reason if you can possibly converse with them, and can be made to exercise kindness, and many of the virtues common to humanity. Numerous and novel to me were the many scenes and trials in crossing the plains. Every two or three days we were visited by fearful storms of thunder and lightning, accompanied with tempestuous winds and torrents of rain and hail. Occasionally the force of the wind would overthrow a tent, and expose the inmates and the goods to the mercy of the storm; but help was soon at hand, and again the tent was reared. If a storm came on whilst travelling, orders were given to halt and turn the hind part of the waggon to the storm; the cattle unhitched, and permitted to graze, to prevent a "stampede." You in England can form little idea of the thundr storm on the plains. Its

Cyrus H. Wheelock Company (1853) pg. 4

first approach is indicated by the rising of a small, dark cloud on the horizon, which gradually increases, and spreads with considerable rapidity over the plain. The thunder is heard booming along like the sounds of a large park of artillery, with a deep richness of tone that cannot be conceived in the narrow and confined streets of the towns and cities of England. These sounds seldom cease until the storm is over. Then comes the brilliant silvery flash of the lightning, which illumines the darkness of midnight with a light so pure that it would be possible to pick up a pin from the prairie ground, if one were there. Ofttimes have I experienced considerable pleasure in watching this awfully grand phenomenon of nature, as it lighted up my waggon, during the silent hours of the night; the shrill voice of the guard as he called the hour and "all's right," together with the pealing thunder, every now and again breaking the monotony of the hours of slumber. The rain fell in torrents, and hail came down upon our canvass as though the "boys" above were pelting us with alabaster marbles; but the canvass withstood the battery in first-rate style. In all tempestuous storms which we passed through, I never observed any fear displayed by the Mormons; but every man was at his post, either at midnight or in the day time, — In thunder, lightning, or in rain.

Previous to our arrival at Fort Laramie, we passed many places that were colonised by prairie dogs. These cunning little animals partake somewhat of the rabbit species, and burrow under ground, differing in their formation and in some of their habits. The nose and mouth are like the rabbit; the ears are short, and appear as though they had been cut. The other portion of the body is much like that of the dog, with the exception of the tail, which, I believe, is short and bushy. They generally occupy a large piece of sandy land; raise mounds by scratching a hole to burrow in, leaving the entrance at the top; and when anything disturbs them, there is one always on the watch, who raises the alarm by a sudden howl, and down they all go. It requires a smart marksman to shoot one, they are so exceedingly quick. At night, the howling of the prairie dogs and of the wolves around our camp was sometimes very great; and you might imagine them close upon your heels, so fierce and loud did they howl. If a horse or an ox fell or "gave out" from fatigue, the wolves were soon upon the track, scenting out their prey, and by the light of the morning the bones of the animal were to be seen pretty well cleared of the flesh. These ferocious animals were very numerous, and at times very bold, attacking beasts in or near the camp at midnight unless the guard is keeping a sharp look-out; they invariably quit on the appearance of daylight.

Many rivers lay in our path, which we had to cross; some by ferry-boat, others we ran our teams through without stopping. Sometimes it was rather difficult to cross

Cyrus H. Wheelock Company (1853) pg 5.

these streams by ferry boat, with heavily-laden waggons, owing to the sand-banks, snags, &c.; but these things appeared to be little in the way of the Mormons, for us soon as the difficulty presented itself, a dozen men were immediately at hand with spades, shovels, and pickaxes, to remove any obstacle that might be likely to retard our progress. In fact, a company of pioneers was formed – a man out of every twelve being required every morning. This party had a captain over them, and he called them out, and went ahead of the camp; and on perceiving any bad or difficult places, they endeavoured to smooth the path for the coming train, reducing, where possible, sudden descents and steep inclines, filling up sloughs and mud holes with prairie grass and brushwood, covering all with soil, thus giving a firmer footing for the cattle; forming bridges and repairing those that were broken down or carried away by the floods. In this manner the train met with little or no delay until they camped in the evening.

I must now hasten to give you a slight sketch of our journey from Fort Laramie, as we had up to this time been engaged in crossing rivers and plains, but now we were about to experience a change, – the Black Hills lay before us as we approached the fort – these we had to cross previously to our arrival at the Valley of the Great Salt Lake.

We reached Fort Laramie on the 24th August, and pitched camp on the north side of the river Platte – the same side on which we had been travelling. Here the company set about making repairs; refixing anything that was out of order, and tightening the tires on the waggon wheels, as we were about to experience a change in the character of the roads – from sand and mud to rocky mountains. Fort Laramie is but a small village, consisting of a store, an hotel, and some few houses. The inhabitants chiefly depend upon trading with the emigrants and Indians, and speculating with cattle. There is a mail station here also, and a company of the United States army to defend the rights of all travellers.

It was at Fort Laramie that we received a visit from the tribe of Indians called Sioux. These are a more noble looking race than the Pawnees, being taller and more athletic, with intelligent and rather handsome features. They went through the smoking ceremony with the chief of our company, and he made them some presents, one of whom received an old black dress coat, a hat, and a pair of pants; the coat he soon put on, and ‘cut a dash’ through the camp with the new garb, being a man upwards of 6 feet well proportioned and noble features. The pants he could not get on, and said they were “no good,” as he could not walk or run in them. The female portion of this tribe were of a beautiful appearance, though having a dark skin; they partake somewhat of the Spanish features, being brunette, with dark bright eyes. Two of these

Cyrus H. Wheelock Company (1853) pg. 6

came to camp one morning, just as we were bout to move, riding upon ponies, sitting cross-legged, and wished to trade their moccasins for bread, or trinkets, or jewels, but when we offered anything they could make no use of, they would smile, and truly their smiles were exquisite, enough to make an Englishman forget where he was. Many of this tribe followed us some distance, and seemed much attracted by a funeral ceremony that took place at Fort Laramie, which was the burial of one of the aged fathers of the company, who had come out from Ashton-under Lyne, near your city, with his family, and who was very desirous of seeing the valley in the far west.

But I am afraid I shall lengthen out too much, if I enumerate all the little circumstances that occurred on this journey. We now had crossed the Platte river, and were running on the south side of it, leaving it to the right for a short time, and again coming to it. The hills that skirted our path on our left were covered with the dark foliage of the fir-tree, and, in the distance, appeared perfectly black. As the train advanced (which was a slow motion) we had ample opportunity of witnessing the varied mountainous scenery that now presented itself on every side. We would occasionally find ourselves running along a high ridge, from which we had an extensive view of immense basins or valleys, extending for miles every way, surrounded by lofty and rugged mountains. next we would have to lock our waggon wheels, as we were descending a steep declivity into one of these beautiful valleys, and it would seem to the unexperienced traveller that we had got into a place from which there was no escape, as to all appearance we were locked in by impassable rocks of stupendous magnitude. But onward we pressed, until we came to a steep ascent, where it would require the doubling of teams to rush the waggons up to the next lofty ridge, and which again gave us a view of the apparently endless nature of our journey. On this part of our journey the company frequently refreshed themselves by the many springs of clear water that rushed from the foot of the mountains.

On the 29th of August we started on our journey as usual, but the day proved a rather eventful one. We had gone a short distance previously to camping for dinner, and for that purpose we turned a little out of our path, and proceeded towards the river Platte, where there was a deal of dry bunch grass, which is good feed for cattle. We halted, the cattle were unhitched from the waggons, and driven in a herd to the water. Orders had been given by the captain that no fires should be lighted, as, from the dryness of the grass, it was dangerous to do so. Two or three of the company did not hear the order, and without thought lighted fires. The inflammable nature of the prairie grass caused the flames to spread with considerable rapidity, being also aided by the brisk wind that was blowing. It appeared a critical moment. The flames, in some instances, reached the tops of the wagons, and set the canvas on fire. Horror was

Cyrus H. Wheelock Company (1853) pg. 7

depicted on many countenances, and it seemed as though the whole company would be destroyed. Every exertion was made to put out the flames, men pulling off their coats, and women their shawls, to batter out the fire, but it was all to no purpose. The fury of the fiery element increased, and roared like thunder as it rolled along the ground, the heat being so great that it singed the men as they attempted to move the wagons to windward.

The captain, however, gave orders for the oxen to be brought up, and hitched in. A movement to an adjacent hill was commenced, and as soon as we got there out of danger, we again halted, and sat down on the grass to dine, watching the progress of the fire, which had by this time well-night reached the river, and there was presented to our view a large blackened surface – the effects of the destructive element.

Having recovered from the fright we had received from witnessing the prairie on fire, we again proceeded on our way over the Rocky Mountains; our course continuing much the same as previously described – over rocky and smooth ground, continuing to rise in altitude as we advanced, the highest elevation we attained being about 7,000 feet above the level of the sea.

Near to Independence Rock (an immense round rock, with a flat top on Sweetwater river, 300 miles from Great Salt Lake city, carved, and cut, and painted with all kinds of names of parties emigrating to and from California and Salt Lake) – near to this rock there is a fort and mail station, called Chambault Fort, and it is also a trading-post. Here also is a curiosity – the waters of the Sweetwater rush through, between two perpendicular rocks of considerable loftiness, and this is called Devil's Gate.

At Fort Bridger (113 miles from the city) there is also a trading-post. From this point to the city, the mountains take a great elevation – the highest being about 7,000 feet above the sea. The approach to the city is through kanyons of eight or ten miles in length, being much cut up by creeks, and lined on either side by perpendicular rocks – a very dangerous passage for an army in a hostile country.

At the mouth of the Emigration kanyon, through which we passed, we were five miles from the city, and as we approached it, the sun was just skirting the horizon in the west, on the 6th day of October, 1853.

In my next letter, I will give you a full description of the city, and other important particulars connected with the Mormon population in the Rocky Mountains.

J.G.C.

Chambers, John G., to Editor, 14 May 1854 *Manchester Examiner*, 2 Sep. 1854.



Thomas Walton Price

Born: 8 April 1793
Whitbourne, Herefordshire, England
Son of Thomas Price and Sarah Walton

Married: Jane Rowley Colley

20 May 1819
Mill Creek, Utah
Died: 4 December 1870
Mill Creek, Utah



Jane Rowley Colley

Born: 15 May 1801
Whitbourne, Herefordshire, England
Daughter of John Colley and Emma Rowley
Died: 2 February 1889
Mill Creek, Utah

Thomas and Jane Colley Price are the paternal grandparents of Wilford James Price who is the father of Ellis Ray Price.

Thomas and Jane (Walton) Price came to the Salt Lake Valley on the Cyrus Wheelock Company in 1853. Their son John Walton Price traveled with them. Thomas was 60-years-old and Jane was 52.

Thomas Walton Price was christened May 5, 1793 in Bromyard Parish, Herefordshire, England. The exact date of his birth is uncertain, but this date is taken from the parish register, so we must presume it to be correct. The record lists no father. It merely states that he was the child of Sarah Walton, which indicates that he was born out of wedlock. To us who have been accustomed to the American way of life, this casts a shadow over our heritage, but a study of British records and history lessens that shadow a great deal.

For a long period of time—in fact, it still continues to some degree—the Church of England was almost the only means whereby a marriage could be solemnized so as to be recorded in the vital statistics and become a matter of record. To this day, if a Latter-day Saint wants his marriage in England to become a matter of record and to be accepted as legal and at the same time to be an eternal marriage, he first has to go to the Church of England or to another agency which that Church recognizes and be married by that agency before going to the temple.

• • •

**Thomas Walton Price and Jane Rowley Colley Price traveled with the
Cyrus Wheelock Company 1853. pg. 2**

There was a time when the Church of England was all powerful in that land, and it was during that time that Thomas Walton Price was born. Because of its power, the Church of England determined the price which was to be charged for the wedding ceremony. Since that price was too high for many of modest means to pay, many English people merely began to live together without the benefit of clergy. Later, when the Reformation became stronger, and other churches were started in England, many of the English were married in the "non-conformist" churches, but there was no way whereby the record of that marriage could be made legal. Mormons still find themselves in this unfortunate situation.

This may well be the reason why there is no record of the marriage of Thomas Price and Sarah or Abigail Walton. The only proof we have that they were ever married is the fact that their last child was christened as the daughter of Thomas and Sarah Price. The first three children are listed as the children of Sarah Walton. This could indicate that the money necessary to have the marriage solemnized in the Church of England was finally saved and paid. One just has to know England to understand such situations.

I am thankful that it fell our lot to spend two years in England and to learn some of these things for ourselves. The sheet of christenings from which I got some of this information has 15 christenings listed on it and five of them are listed as being born out of wedlock. That alone will give you an idea of the percentage of English people who were married in such a way as to be recognized by the Church of England. This confronts us with one of our greatest difficulties in properly connecting English families, and one runs into this problem during that period on all lines.

As we gather information on these, our forefathers, we find that Jane Colley (christened May 24, 1801, Whitbourne, Herefordshire, England) is also listed as being born out of wedlock. She grew up using her mother's maiden name which was Rowley. When she and Thomas Walton Price married, both were married under their mother's maiden names. However, we can judge their worth when we find that they and their children were among the first to cast their lot with the Restored Church in England, being baptized in the year 1841, October 10.

They could bequeath to us no greater heritage than membership in the Restored Church. We have been born of parents who have taught us the Gospel, and they have instilled in our hearts a testimony of the truth. All of this is a result of their accepting the Gospel at a time when such a step took courage and determination to do the Lord's will. Because they did this, they became "non-conformists," and they subjected themselves to ridicule and to unpopularity just as

Thomas Walton Price and Jane Rowley Colley Price traveled with the
Cyrus Wheelock Company 1853. pg. 3

the Saviour and His apostles did. By so doing, however, they may claim the blessings promised to those whom the world casts out. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." (John 15:19) Few of us, if any, had the privilege of their acquaintance, but we can honor them for what we know them to have been and we can be thankful that we came from some of the Lord's chosen people.

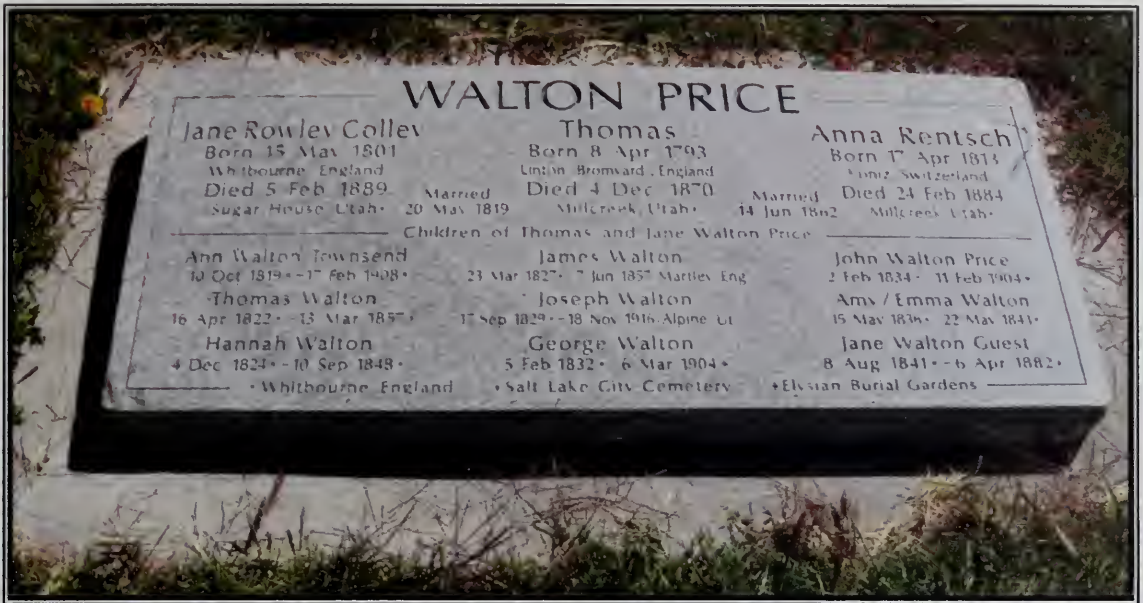
Another thing we can all be thankful for is that because of the unpopularity of the Restored Church, they, like most of its English followers, left their native country and came to this land, which is a land choice above all other lands. Here they established themselves 116 years ago. England is a good country, but one has only to live there a very short time to know just how blessed we are who were born and raised in this land of freedom. One cannot fully appreciate this blessing until he has seen firsthand the land from which we came.

Thomas Walton and his wife, Jane, became the parents of 10 children. We do not know how many of those children came to America with them, but we do know that they built their first home on what is now 3rd West and 33rd South in Salt Lake City. The last information I had concerning that piece of ground was that it is still in the hands of their descendants. I have had the privilege of walking over the ground where they first set their feet and as I did this I offered a prayer of thanksgiving in my heart for the blessings they vouchsafed to me and to all of us who have come after them.

If it were possible to count the people who have sprung from these good people as well as the ones who have been brought into the Church by them and their descendants through missionary service, it is certain to number in the thousands. Thus, it is not strange that the Lord said that those who bring even one soul into the kingdom of His Father would be greatly blessed.

And so we will close this history of Thomas Walton Price and his lovely companion, Jane Colley (Rowley) Price, and shall look forward to becoming better acquainted with them during the years when Christ shall reign on the earth.

Written by Howard P. Price, great-grandson



Many Waltons and Prices are buried in:

Elysian Burial Gardens
 1075 East 4580 South
 Salt Lake City, Utah

Thomas Walton Price Patriarchal Blessing

Blessing given at Millcreek Ward, 12 February 1857 by John Young upon the head of Thomas Walton, son of Thomas and Sarah Walton, born 8 April 1793 at (Sinton) Whitbourne, Herefordshire, England.

Brother Thomas: In the name of the Lord Jesus Christ I lay my hands upon your head and bless you and seal upon you the blessings of the everlasting gospel, which have been given unto you. You have received the gospel in these last days. You are literal a descendant of Ephraim, entitled to the blessings of the holy priesthood which I seal upon your head this day and I say, Brother, inasmuch as you have received the truth with an honest heart you shall be blessed; you shall have power to govern and control your household with propriety; your posterity shall be numerous upon the earth. You are entitled to the blessings of Abraham, Isaac and Jacob having flocks and herds and all the things that pertain to the present salvation and even to eternal lives. You shall be an honor to the cause in which you are engaged. Be a blessing to your father's house and to your progenitors.

Inasmuch as you are one of a family, the Lord has chosen you to do a great and glorious work; you shall become a savior upon Mount Zion. Do much in your day and generation and say that you shall live yet many years upon the earth, if you desire it and you shall help to roll forth the kingdom, and your heart shall rejoice, and if you will abide laws you shall come forth in the resurrection of the just and with the millions that have overcome and stand upon Mount Zion. Your last days shall be your best; you shall have control over the power of darkness. Be sanctified through the truths, all of which blessings I seal upon your head at this time by virtue of the holy anointing and sealing power and say be faithful and diligent in keeping the commandments and you are Christ's and Christ is God and I do it in the name of the Father, Son and Holy Ghost, even so Amen

G.W. Long Reporter, Sophia Long Scribe

Jane Rowley Colley Price Patriarchal Blessing

Given at Millcreek Ward February 12 1857 by John Young, upon the head of Jane Colley Walton, born May 15, 1801 in Whitbourne, Herefordshire, England, daughter of John and Emma Colley.

Sister Jane: In the name of the Lord Jesus Christ I lay my hands upon your head to bless you with a father's blessing. Inasmuch as you are a lawful heir of the same lineage as your husband, entitled to a portion of the priesthood with him; inasmuch as thou hast embraced the gospel of salvation thou art entitled to the blessing of the heavens and of the earth. I seal upon you the blessings of a healthy life and prosperity, and say you shall be blest in your family, be a comfort to them, a blessing to your husband and to the Saints of God that are round about you. You shall have power to administer to the afflicted and disconsolate in Israel and shall suffer and rejoice with the people of God. Thou shalt have power to control thy household with propriety; thy mind shall expand and thou shall be delivered from all enemies and rise above every opposition and you shall be an honor to the cause, a blessing to many.

If you keep the celestial law you shall have celestial blessings and glory and shall have power to come forth in the morning of the first resurrection, no power shall overcome you. Your light shall shine about you and your heart shall be comforted even till you are satisfied with life and you shall be gathered as a ripe shuck of corn into the garner (granary) of our Father which blessings are great and glorious, all of which blessings are yours and I seal them upon you in the name of the Father, Son and Holy Ghost even so. Amen.

G.W. Long, Reporter, Sohpia Long Scribe



John Walton Price

Born: 2 February 1833
Whitbourne, Herefordshire, England
Son of Thomas Walton Price
and Jane Rowley Colley

Married:

Caroline Amelia Christiansen

30 August 1875
Salt Lake City, Utah
Died: 11 February 1904
Millcreek, Utah



John Walton Price is the father of Wilford James Price who is the father of Ellis Ray Price.

John Walton Price came to the Salt Lake Valley on the Cyrus Wheelock Company in 1853. He traveled with his parents, Thomas Walton Price and Jane Rowley Colley. James was 19-years-old at that time.

In 1842, between the age of eight and nine, he was baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints by Brother Jones.

He was a farmer by occupation. While just a boy, he fell and broke his arm between the wrist and elbow. It was very sore, but he was compelled to work very hard loading a wagon the first week it was broken. It was not until the fourth week that he was able to use it without difficulty. In the following two years, a horse stomped him to the ground and broke two ribs on the right side of his body. A short time after that, he was taken very sick with the shingles and was given up by all human power, but by the spirit of God and administration of the elders, he was healed.

He worked away from home at the age of 12 as an apprentice at Hampshire, England, to learn the trade of agriculture and stockman. He was assigned to be a horseman for some time. He led the lead horse when they hauled grain 10 or 12 miles to market. Also when they worked on the farm, he was promoted to wagoner. He could ride on the wagon or walk behind as he chose. The wagoner helped stop the long train of horses and helped the horsemen. From that job, he was promoted to cowman. Here he was taught how to care for cows and to be a veterinarian. It took several years before he was released to go work for himself. Not long after his graduation he came to America.

The family all united in gaining wealth to come to "Zion, the home of the

• • •

John Walton Price traveled to the Salt Lake Valley with the Cyrus Wheelock Company in 1853.
He was 19-years-old at that time. pg. 2

free." After much hard toil, they boarded the ship, Ellen Maria, on January 6, 1853 with the Ten Pound Company. They were detained in port several days by contrary winds, but finally sailed from Liverpool on January 17, 1853. On this vessel, the presidency of the British Mission shipped 332 saints under the leadership of Elder Moses Clawson. Among the number were Elder Thomas Pugh, late counselor of the president of the Church in Wales, and Elder George Kendall, who had presided over the Derbyshire Conference.

The voyage proved pretty rough and stormy, especially during the first eight days after leaving port, considerable sickness prevailed among the Saints. Among others, President Clawson was sick nearly the entire voyage. Five births and five deaths occurred on board. Two marriages were solemnized on March 6, 1853.

The Ellen Maria arrived with her precious cargo in New Orleans, making the voyage from Liverpool in 47 days. From New Orleans, the emigrants continued their journey to St. Louis, Missouri. They arrived there March 18, 1853, and proceeded up the river to Keokuk, Iowa from which place their journey across the plains by ox teams was commenced.

Cyrus H. Wheelock's company and 400 souls traveled under the provision of the Ten Pound Company and a few by the Perpetual Emigration Fund Company. Captain Wheelock was assisted by Brothers Dykes, James Pixton Kendall and James Whitworth. Also attached to the company were an independent company and a small company enroute to California with stock. They expected to winter in Salt Lake Valley and thought they might permanently locate in Utah.

They traveled in two groups—the first consisting of Captain Pixton's division of the Ten Pound Company and the California Company, Cyrus Kellogg and seven others all under the direction of Captain Wheelock. The second section consisted of Captain Kendall's division of the Ten Pound Company, the few wagons belonging to the Perpetual Emigration Fund Company, and part of the independent company, all under the general direction of Brother Dykes.

Captain Cyrus Wheelock's company had 17 horses, 2 mules, 216 oxen, 83 cows, 12 heifers, 52 wagons and 1 carriage. These figures do not include the outfit and stock of Mr. Kellogg of California and his group, who, among other stock, had 500 sheep.

The whole company left Keokuk, Iowa, June 3rd and traveling to Council Bluffs, crossing the Missouri River July 11th. They reached Salt Lake City on October 16th, three days after General Conference. Each paid 10 pounds to come.

John Walton Price traveled to the Salt Lake Valley with the Cyrus Wheelock Company in 1853.
He was 19-years-old at that time. pg. 3

John Walton Price moved with his parents to Mill Creek Ward. After arriving in Mill Creek, he hired out to a Mr. Francis Birch and lived with him for nine months and then hired out for 12 months to George Allen. He passed through many rough trials but was contented to know that he had immigrated to Salt Lake City.

In the year 1857, there was a famine in which he ate nothing but thistle roots or anything he could get. Hopes were for better things in the future.

On February 2, 1857, he married Isabella Pratt. They had six children, one who died and was buried in the City Cemetery.

The following April 1st, he mounted the road for three weeks to keep back the soldiers from coming through Echo Canyon into Utah. Then he returned home and was called to move south to Spanish Fork. He stayed there for three months, and then he hired out to a man at the mouth of the Provo canyon. While crossing the river, the stream turned his wagon and nearly drowned him and his brother. They lost all their provisions, so they returned home to their families in Spanish Fork. On their return, they saw the soldiers on their way to Camp Floyd. He passed through many narrow escapes in his life, but the hand of the Lord was over him continually.

John Walton Price was assigned by Brigham Young to assist the people in deciding where to plant the type of crops that would grow best in the soil in which it would be planted. He saved the life of many animals while working as a veterinarian. On one occasion the family was in tears as their only cow was about to die. They had Mr. Price come, and he gave the cow a dose of chewing tobacco in a drench. He gave her a bottle of water to help get it down and in a short time she revived. By careful nursing, he saved the cow.

Caroline Amelia Christensen, who was to be his second wife, came to Utah in 1875. She obtained work as a hired girl for John Price. With the first wife's consent, he courted and married Caroline. She was unable to speak English, so they would go to a blacksmith who came from Denmark and have him interpret their love stories and promises. Caroline was very industrious, neat and beautiful. She was 28 at the time of her marriage. She and the first wife got along very well.

When Caroline was sick, she hired a German girl, Eliza Kunz, to work for her. On July 24, 1885, Caroline died leaving five children, the youngest was only one-year-old. After her death, Annie lived with Aunt Isabella and Martha lived with the first wife's son and wife, Brigg and Maggie, as they had no babies. Martha grew up at Brigg and Maggie's. When Annie was 12, she also lived there. Parley, the oldest boy, died of typhoid fever. Wilford left home and worked for Dr. Sutherland's

John Walton Price traveled to the Salt Lake Valley with the Cyrus Wheelock Company in 1853.
He was 1- years-old at that time. pg. 4

mother while Mr. Sutherland was on a mission. He did chores in the winter and worked on the farm in the summer. He also worked for Dr. Sutherland's grandparents, Mr. and Mrs. Hansen. When he was 17 he came to Idaho.

John Price asked permission of his first wife to marry a third wife, and she refused and got a divorce. The third marriage was solemnized in the year 1886 when he married Eliza Kunz.

Mr. Price was living in polygamy and he, along with other brethren, in the Church, were forced to evade the law or serve time. He and his family traveled to New Mexico where they had some very interesting experiences. When they returned Mr. Price told his children to tell the officers that he was in Provo to prevent them from finding and arresting him. At one time, the neighbors sent word that the officers were spying around, in hopes that he would have time to escape. He would hide in the cornfield or any other shelter. One day, they came without warning while the men were hauling hay. The stack was quite high, but he slid down the opposite side and crawled into a ditch to hide. The officers were sure that he was in the hay. They jabbed all over the stack until they had proved to their satisfaction that he was not to be found. One day the officers asked Wilford where his father was and he answered, "He's gone to Provo." The officers went to Provo to look for him. He then decided to give up and serve a shorter sentence. He went to the store where the officers were watching for him and entered the back door. He surprised them and said, "Here I am." The officer remarked that he had surely taught that kid to lie, referring to Wilford. His third wife's baby was two-weeks-old when the marshal presented him for polygamy in Wasatch County.

After he gave himself up, his children, Wilford and Martha, went to see him at the penitentiary. As they stood outside the gate and the warden approached them. The children said that they simply wanted to see their daddy. Not only did the warden oblige but allowed Wilford and Martha to see their dad at any time after that. Mr. Price spent 4 months and 10 days at the "pen" with many other Church brethren. He had a great deal of freedom and, under the conditions, he enjoyed himself.

After returning home he and Eliza had a total of eight children, which made a grand total of 19 children he fathered and 29 grandchildren.

The time was near when he would soon leave his earthly home and go to meet his reward in heaven. On his birthday, February 2nd, 1904 his wife became ill. His daughter came to see him, and his son brought him a cake. He was now 70 - years-old and very weak. On February 9th, he had an earache and was very sick. On February 10th, he scarcely knew anything. The doctor said it was spinal

John Walton Price traveled to the Salt Lake Valley with the Cyrus Wheelock Company in 1853.
He was 19-years-old at that time. pg. 5

meningitis. The children were called. On February 11, 1904, at 11:15 p.m., the angel of death moved around his bedside and took him home. He was buried February 15, 1904 in the Mill Creek cemetery.

Recollection by Martha Price Fagg and Wilford James Price, children.

Grandfather John Walton Price came from Herefordshire, England when he was 24-years-old. He was one of the soldiers that met Johnson's Army. He was married shortly after he came to Utah to a widow that had the misfortune of losing her husband and six children.

Grandfather Price was trained while growing into manhood to care for animals and work on the farm in England. He was looked on as an agriculturist and veterinarian. As the story goes: There was a disease among the cattle in Salt Lake during the first years that he was there. He was kept busy doctoring the cattle. He was very successful and saved almost every one he treated. The people at that time had run out of flour and were eating bulrush roots, and the loss of cows was almost more than they could stand. One couple had a very dear cow, only one, and she was sick. They were so afraid she would die. They went to Brigham Young and asked him what to do. He told them to go to John Price. He was sure this man could help her and he did save the cow.

John Price was a valuable person in the community. People took his advice as to planting crops. On account of the alkali, they were at a loss to know what would grow.

Recollection by Ivie Josephine Judy Price, daughter-in-law



1885

Sugarhouse Territorial Prison

John Walton Price serving time for practicing polygamy.

He was with good company;
seated center is Mormon Apostle George Q. Cannon
along with other Mormon leaders incarcerated within the prison system.

John Walton Price is front row, far left

John Walton Price



6164

State Board of Health File No. 265 620 0

STATE OF UTAH—DEATH CERTIFICATE.

THIS CERTIFICATE MUST BE FORWARDED BY COUNTY CLERK TO THE STATE BOARD OF HEALTH, SALT LAKE CITY, ON OR BEFORE THE 5TH OF THE FOLLOWING MONTH, AFTER FIRST HAVING BEEN PROMPTLY REGISTERED.

PLACE OF DEATH
 County of Salt Lake
 City, Town or Village of Mill Creek
 Street and No. 0848
 If in Hospital or Institution, give its name

Full Name of Deceased (Initials only will not be accepted)
John Walton Price
 John Walton Price

Special Information for Hospitals, Institutions, Transients or Recal Residents:
 Former or Usual Residence Mill Creek

PERSONAL AND STATISTICAL PARTICULARS

SEX Male COLOR White

DATE OF BIRTH Feb. 1834 2 1834
 (Month) (Day) (Year)

AGE 70 years, 9 months, 9 days

SINGLE, MARRIED, WIDOWED, OR DIVORCED married

BIRTHPLACE (State or country) Hampshire, England

NAME OF FATHER Thomas W. Price Fr

BIRTHPLACE OF FATHER (State or country) "

MAIDEN NAME OF MOTHER Jane Colley

BIRTHPLACE OF MOTHER (State or country) "

OCCUPATION Farmer

THE ABOVE STATED PERSONAL PARTICULARS ARE TRUE TO THE BEST OF MY KNOWLEDGE AND BELIEF

(Informant) Isabella M. Schopfeld
 (Address) Mill Creek

Place of Burial Mill Creek
 Date of Burial Monday Feb. 15
 Undertaker J. E. Taylor
 Address Salt Lake
 Filed _____ 190__

Registrar

MEDICAL CERTIFICATE OF DEATH

DATE OF DEATH Feb 11 1904
 (Month) (Day) (Year)

I HEREBY CERTIFY, that death occurred on the date stated above at 11:15 P.M. To the best of my knowledge and belief cause of the death was, viz.:

Chief Cause Cerebral Meningitis

Where Contracted Mill Creek Duration 7 Days

Contributory (if any) Suppurative Otitis Media

Where Contracted Mill Creek Duration 11 Days

(Signed) Ernest O. Jones M. D.

Date Feb. 1904 (Address) Murray

Permission is hereby granted to {bury} the body of the person above described.

(Signed) Wm. H. Murren M. D.
 (Address) Murray Utah
 (Date) July 14 1904

Health Officer.



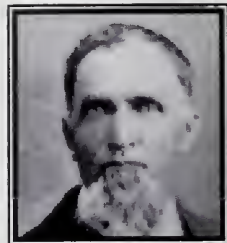


Caroline Amelia Christiansen

Born: 7 October 1847
Pedersborg, Soro, Denmark
Daughter of Christian Hansen and
Karen Christophersen

Married: John Walton Price

30 August 1875
Salt Lake City, Utah
Died: 22 June 1885
Mill Creek, Utah



Caroline Amelia Christiansen is the mother of **Wilford James Price** who is the father of **Ellis Ray Price**.

Caroline came to the Salt Lake Valley about 1875 with her 8-year-old son, Reuben. She probably came transcontinental railway instead of handcart or wagon.

Caroline Amelia Christiansen was born October 7, 1847 in Pedersborg, Soro, Denmark. Her father was Christian Hansen, and her mother was Karen Christophersen. She grew to young womanhood in Denmark.

She and a young Danish suitor had promised to marry, but due to a misunderstanding, this never occurred. She was 20-years-old when Reuben George was born at Pedersborg, Alsted, Soro, Denmark, October 22, 1867. In the christening records of the church he was given the name of Neils Peder Pedersen. His name was later changed to Reuben George.

Latter-day Saint missionaries began preaching the Gospel to her, and it wasn't until January 25, 1874 at Copenhagen that she was baptized. Setalp Jorgensen baptized her a member of The Church of Jesus Christ of Latter-day Saints. She was confirmed five days later, January 30, 1874 by O. C. Larsen.

One year later in 1875 she and her 8 year-old-son, Reuben, immigrated to the United States and to Utah to be with the Saints. Arriving in the Salt Lake Valley, Caroline still had hopes that her Danish boyfriend would follow. She was in need of a home and care for her small boy, so when he didn't arrive, she began working as a hired girl for John Walton Price.

With the first wife's consent, John asked Caroline to be his second wife. The first wife's children were nearly raised, and, thus, she gave her consent. Caroline and John were married for time and for all eternity August 30, 1875, in the Salt Lake Endowment House.

Caroline Amelia Christiansen Price came to the Salt Lake Valley with her son, Reuben, who was 8-years-old after the wagon trains gave way to the transcontinental railroad . pg. 2

Even after they were married, because of Caroline's inability to speak English, the couple visited a Danish blacksmith who could speak both languages. In this way, their conversations were interpreted. It wasn't too long after this that she learned English.

Caroline became the mother of five children who were all born at Millcreek, Utah. Parley Price, the eldest, was born August 27, 1876, and died November 11, 1897 when still a young man. Anne Amelia Price was born March 7, 1878 and married John Franklin Hamilton, November 20, 1901. Alma Theodore was born July 15, 1880 and remained single. Wilford James was born October 18, 1882 and married Ivie Josephine Judy, April 8, 1909. Martha Sophia, the youngest, was born October 22, 1884 and married Charles W. Fagg, November 22, 1905. Caroline's oldest son, Reuben George, was sealed to John Walton Price and married Mary Ruth Doyle.

It was said of Caroline by her neighbors that they had never seen anyone look so neat all the time. Her dress was always clean and well-groomed, and her hair was never allowed to slouch.

At the age of 38 and still comparatively young, Caroline passed away. Her strength failed her and she silently left this earth. It was said that not even the covers were disturbed on the bed where she lay. She was buried June 24, 1885 in Millcreek Cemetery, two days after her death, June 22, 1885.

Recollections from the descendants of Caroline Amelia Histidase Price.

Genealogy of Caroline Amelia Christiansen Price

This account was written 10 years after the research was completed. It is not a complete account or even near the whole story but is put on paper that someone else might explore the record with the benefit of some names and places already in mind.

My record begins with Christopher Jorgensen, born in 1778 to Jorgen Jensen and Elsie Jorgensen. Place of birth is not known to me nor do I know what he or his father did for a living. From information that has come to me in the last 10 years, Christopher Jorgensen married Sophie Johannesdatter on September 17th, 1803. Sophie and Christopher were married in Stenmagle, Soro, Denmark. He was 25-years-old and she was 27. It was not mentioned in the local paper's account of the wedding if Christopher Christophersen, their 10-month-old son, attended the wedding or not, but to this marriage, before and after, came six fine children, four boys and two girls. The children are listed on the following page:

Caroline Amelia Christiansen Price came to the Salt Lake Valley with her son, Reuben, who was 8-years-old after the wagon trains gave way to the transcontinental railroad. pg. 3

Christopher Christophersen	born 28 Nov 1802	at Stenmagle, Soro, Denmark
married Maren (?) Pedersen		
Hans Christophersen	born 1 Jul 1805	at Munke Bjergby, Soro, Denmark
married Ane Jensen		
Jergen Christophersen	born 9 Sep 1810	at Munke Bjergby, Soro, Denmark
married Karen Jensen		
Karen Christophersen	born 5 Nov 1813	at Munke Bjergby, Soro, Denmark
married Christian Hansen		
Johan Christophersen	born 15 Jun 1818	at Munke Bjergby, Soro, Denmark
married Karen Nielsen		
Elsie Christophersen	born 30 Dec 1820	at Munke Bjergby, Soro, Denmark
married (no record)		

Christopher Jorgensen lived 52 years and died 24 August 1830 and was buried in Munke Bjergby, Soro, Denmark. Sophie, his wife, lived to the age of 70 and died 28 May 1846, Munke Bjergby and was buried one week later, June 4, in the same churchyard as her husband. Munke Bjergby is about six miles north and west of Soro city and Stenmagle is about three miles north and east of Munke Bjergby and seven miles north of Soro.

Regarding Karen Christopherdatter, the fourth child of the above mentioned family, not much is known about her younger years. However, she must have spent most of them in or around Munke Bjergby because her records were kept there in the local church until she moved as a married woman to Pedersborg.

When Karen was 29 and still living in Munke Bjergby, she became very good friends with Morten Jensen, a young man who worked in a local flour mill. She might have married him, but their friendship broke up. I never did find out if he left town or if someone else stole his interest. But anyway, as a result of this friendship, Maren Sophia Mortensen was born to Karen on the 23rd of May 1843 in Munke Bjergby, Soro. I guess it would be only fair to mention that Morten Jensen came from a place called Dyreshavegaard, about 12 miles north of Munke Bjergby.

Regarding Christian Hansen, he and Karen later married. Christian was born in Copenhagen about 1794 and little is known about his younger days or who his people were. Sometime before his 13th birthday, Christian set out to find his fortune and to make his place in the world. Christian traveled west and a little south to an area known as Soro Amp (or county). The county seat here is the town of Soro which is located between two little lakes and by the way the crow flies, is about 65 miles from Copenhagen.

Caroline Amelia Christiansen Price came to the Salt Lake Valley with her son, Reuben, who was 8-years-old after the wagon trains gave way to the transcontinental railroad. pg. 4

Christian went past Soro about six or seven miles to a little town called Ollerup to meet and marry his first wife, Anne Nielsdatter. She was born in Ollerup, October 25th, 1802, (parish of Sorterup) to Niels Larsen and Karen Andersen. They were married in the Sorterup Church on September 18th, 1824 and moved into a house called Fareberghuset in a little town called Kindertofte, a few miles south of Sorterup and about three miles east and south of Ollerup. They lived here for about two years and then moved through the Overdrevakov (name of a forest) to Rydevaenge (a small forest by the big forest) and moved into a house called Rydelus which still stands and is being used as a wood shed. This house is located right at the edge of Rydevaenge Forest. Christian took a job as a gatekeeper or watcher and from this was known as a Ledvogter (gatekeeper). (Editor's Note: Danish words and spelling have not been verified.) This place is about two miles from Pedersborg where they did their shopping and went to church. Children born to this marriage are as follows:

Karen Christiansen married Jens Frederiksen	born 9 Mar 1825	at Kindertofte, Soro, Denmark
Hans Christiansen married Stine Sofie Larsen	born 3 Mar 1827	at Pedersborg, Soro, Denmark
Metta Sophia Christiansen (unmarried)	born Apr 1831	at Pedersborg, Soro, Denmark
Jens Christiansen married Dorthe Jensen	born 4 Sep 1832	at Pedersborg, Soro, Denmark
Stine Christiansen (died under 8 years of age)	born 16 Nov 1834	at Pedersborg, Soro, Denmark
Ane Marie Christiansen married Hans Peter Madsen	born 15 Apr 1837	at Pedersborg, Soro, Denmark
Niels Christiansen	born 2 Sep 1839	at Pedersborg, Soro, Denmark
Hanne Christiansen married Hermon Brocher	born 6 Feb 1842	at Pedersborg, Soro, Denmark

When this couple married, she was 22 and he was 30. Ane Nielsdatter died on November 7th, 1844 and was buried 10 days later in the Pedersborg churchyard. She left a young family, the oldest being 19 and the youngest was 2-years-old.

On February 8th, 1845 Christian Hansen married Karen Christopherdatter. The marriage was performed in her home town, Munke Bjergby, and then she brought her little two-year-old daughter and moved in with Christian in his house in Rydevaenge. To this marriage came three more children:

Caroline Amelia Christiansen Price came to the Salt Lake Valley with her son, Reuben, who was 8-years-old after the wagon trains gave way to the transcontinental railroad. pg. 5

Caroline Amelia Christiansen	born 7 Oct 1847	at Pedersborg, Soro, Denmark
married John Walton Price		
Ane Kerosine Christiansen	born 9 Mar 1852	at Pedersborg, Soro, Denmark
married Niels Pedersen (Flint)		
Carla Christian Christiansen	born 20 Sep 1855	at Pedersborg, Soro, Denmark
married Margrethe Falkenberg		

At the time of this marriage, Karen was 32 and Christian was 49. Most of the first family settled in or around this same area, but the children of the second marriage all moved to Copenhagen, at least for awhile.

Below is a picture of Caroline Amelia Christiansen and her parents, Christian Hansen and Karen Christophersen. I personally remember my grandfather, Wilford James Price, showing the picture of Caroline to me and saying,
"This is my mother. Isn't she a beautiful women?" (Beverly Price Nelson)



From left to right: Christian Hansen, Carl Christiansen (standing in back), Reuben Price (grandson of Christian and Karen Hansen, son of Caroline Amelia Christiansen) , Karen Christophersen Hansen



JUDY

Smith
Henrie
Benson



*Alice Smith, 16 July 1850
West Virginia*



*Lou Josephine Judy, 9 May 1890
Salem, Idaho
Mother of Ellis Rex Price*



*William Alva Judy, 2 December 1847
Council Bluffs, Iowa*



*Mary Ann Benson, 13 July 1825
Madison, West Virginia*

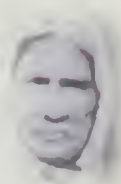


*George Adam Smith, 6 May 1825
Eppingen, Heidelberg, Germany*



*Keziah Benson, 19 March 1825
Eel River, Indiana*

*William Clark Judy, 1 June 1826
Illinois, Ohio*



*Rachel Hanson, 10 March 1800
West Virginia*



*Alva Benson, 13 December 1799, New York
Cynthia Vail, 28 February 1801, New York*



JUDY PEDIGREE CHART

WAGON TRAIN COMPANY

Aaron Johnson Company 1850
Uriah Curtis Company 1852
William Walker Company 1857

2 William Alva JUDY

B: 2 Dec 1847
P: Council Bluff, Potawatamic, Iowa
M: 15 Nov 1869
P: Salt Lake City, Salt Lake, Utah
D: 7 Oct 1946
P: Nampa, Canyon, Idaho

1 Ivie Josephine JUDY

B: 9 May 1890
P: Salem, Fremont, Idaho
M: 8 Apr 1909
P: Salt Lake City, Salt Lake, Utah
D: 13 Jan 1989
P: Rexburg, Madison, Idaho

Willford James PRICE

(Spouse of no. 1)

3 Alseoune SMITH

B: 16 Jul 1850
P: Williamstown Dis, Wood, West Virginia
D: 30 Jul 1925
P: Ammon, Bonneville, Idaho

4 William CLARK JUDY

B: 1 Jun 1826
P: enroute Illinois, Ohio
M: 22 Mar 1846
P:
D: 5 Jul 1851
P: Big Cottonwood, Salt Lake, Utah

5 Kesiiah BENSON

B: 10 Mar 1825
P: Eel River, Hendricks, Indiana
D: 20 Mar 1901
P: Hyrum, Cache, Utah

6 Adam SMITH

B: 6 May 1826
P: Eppingen, Heidelberg, Baden
M: 4 Oct 1849 (Div)
P: Williamstown, Wood, West Virginia
D: 6 Aug 1916
P: Rexburg, Madison, Idaho

7 Melissa Amanda HENRIE

B: 11 Jul 1827
P: Marriott, Williams Dist., W. West Virginia
D: 15 Jun 1896
P: Rexburg, Madison, Idaho

8 Samuel JUDY

B: 13 May 1806
P: Beaver Creek, Green, Ohio
M: 9 Sep 1824
P: Xenia, Green, Ohio
D: 6 May 1836
P: Mackenaw, Tasewell

9 Sarah WRIGHT

B: 1806
P: Beaver Creek, Green, Ohio
D: 1826
P:

10 Alva BENSON

B: 13 Dec 1799
P: Deriter, Onndg, New York
M: 11 Aug 1820
P: Clark County, Indiana
D: 18 Oct 1883
P: Hyrum, Cache, Utah

11 Cynthia VAIL

B: 28 Feb 1801
P: PALMER, Sgt., New York
D: 10 Nov 1877
P: Hyrum, Cache, Utah

12 Michael SCHMIDT

B: 1799
P: Wessinger, Sigmaringen, Hohenz, Prussia
M:
P:
D: 7 Oct 1891
P: Williamstown, Wood, West Virginia

13 Eva Katharina EWINGER

B: 18 Mar 1803
P: Eppingen, Heidelberg, Baden
D: 7 Sep 1865
P: Williamstown, Wood, West Virginia

14 Joseph PUGH

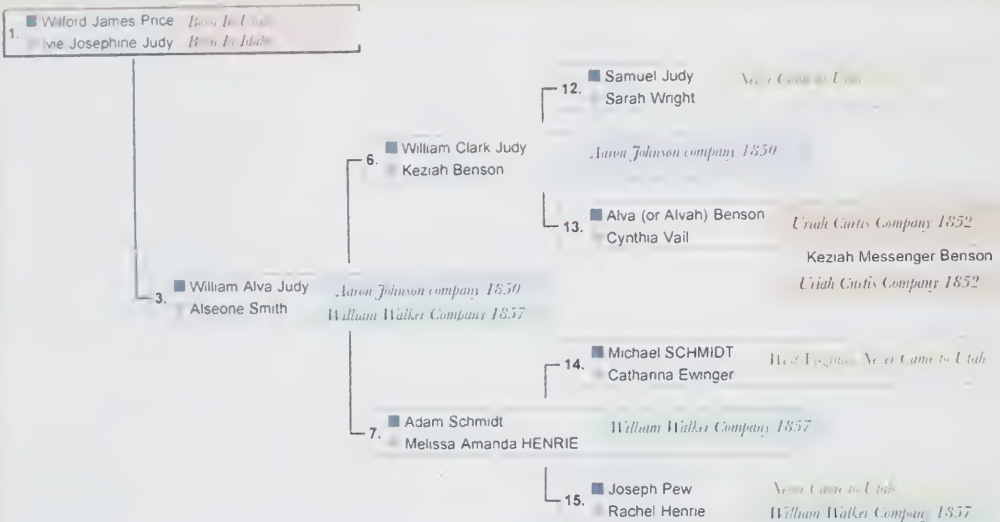
B: Abt 1794
P: Wood, West Virginia
M: 14 Nov 1824
P: Wood County, WV
D: 22 Jul 1851
P: West Virginia

15 Rachel HENRIE

B: 25 Mar 1802
P: Williamstown, Wood, West Virginia
D: 29 Oct 1883
P: Hyrum, Cache, Utah

JUDY

WAGON TRAIN COMPANIES



Fun facts about these family members!

6. Captain Uriah Curtis assisted in the baptism of this family who 20 years later traveled with him to Utah on his freight company. They were baptized in 1832, prior to Brigham Young's baptism.
7. What family was at Haun's Mills the night before the infamous massacre?
8. On the above chart which grandparents got married to each other after their arrival in Utah making it so that when going home to grandma's house they went home to both of their parents?
9. Whose mother died while giving him birth enroute to Illinois?
10. Who lived to be 99-years-old and was still able to do handstands for his grandchildren at 90?
11. Who was only 4 feet tall and gave birth to nine sons?
12. Who traveled to the Valley on the same company with Thomas B. Marsh, excommunicated apostle who was rebaptized into the Church?

Direct Maternal Pioneer Ancestry of Ellis Ray Price

(Ancestors who crossed the plains are in bold.)

Ellis Ray Price: Born 7 May 1926 in Sugar City, Idaho

Ivie Josephine Judy Price: Born 9 May 1890 in Salem, Idaho

William Alva Judy: Born 2 December 1847 in Council Bluffs, Iowa

Alseoun Smith: Born 16 July 1850 in West Virginia

William Clark Judy: Born 1 June 1826 enroute from Ohio to Illinois

Kesiah Benson: Born 10 March 1825 in Eel River, Indiana

George Adam Smith: Born 6 May 1826 in Eppingen, Baden, Germany

Melissa Amanda Henrie: Born 11 July 1827 in Marriott, West Virginia

Samuel Judy: Born 13 May 1806 in Beaver Creek, Ohio

Sarah Wright: born 1806 in Beaver Creek, Ohio

Alva Benson: Born 13 December 1799 in Deriter, New York

Cynthia Vail: Born 28 February 1801 in Palmer, New York

Michael Schmidt: Born 1799 in Wessinger, Sigmaringen, Hohenz, Prussia

Eva Katharina Ewinger: Born 18 March 1803 in Eppingen, Baden, Germany

Joseph Pugh: Born about 1794 in Wood, West Virginia

Rachel Henrie: Born 25 March 1802 in Williamstown, West Virginia

Judy

Companies in which ancestors crossed the plains to the Salt Lake Valley

Aaron Johnson Company 1850

William Clark Judy

Kesiah Benson Judy

William Alva Judy

Uriah Curtis Company 1852

Alva Benson

Cynthia Vail Benson

William Walker Company 1857

George Adam Smith

Melissa Amanda Henrie Smith

Rachel Henrie

Alseoun Smith Judy

Judy Family ... Coming to America and Joining the Mormon Church

Ivie Josephine Judy Price born in Salem, Idaho 1890

William Alva Judy born in Council Bluffs, Iowa 1847

William Clark Judy born enroute to Illinois 1826 **(First progenitor to join the Church)**

Samuel Judy born in Beaver Creek, Ohio 1806

Jacob Tschudi born on a ship, *The Sally*, while crossing the Atlantic Ocean 1767

Martin Tschudi born in Frenkendorf, Switzerland 1735

William Clark Judy was the first Judy family member to join the Church. No records have been located regarding his baptism. His mother died at his birth and his father died when he was 10. As a young man he worked in Illinois with Alva Benson, a member of the Church and ultimately married his daughter, Kesiah, in 1847 near Nauvoo, Illinois.

Benson Family ... Coming to America

Alva Benson born in Deriter, Onondaga County, New York 1799

(First progenitor to join the Church along with his wife, Cynthia Vail Benson)

Paternal line:

Benjamin Benson born in Maple, New York 1773

Stedson Benson born in Rochester, Massachusetts 1741

William Benson born in Rochester, Massachusetts 1710

William Benson born in Hull, Massachusetts 1680

John Benson born in Coversham, Oxon, England 1635

Maternal line:

Kesiah Messenger Benson born in Lawrenceburg, Connecticut 1778

Joseph Messenger born in Simsbury, Connecticut 1741

Isaac Messenger born in Simsbury, Connecticut 1717

Joseph Messenger born in Simsbury, Connecticut 1687

Nathaniel Messenger born in Windsor, Connecticut 1651

Edward Messenger born in England 1617

Cynthia Vail Benson born in Palmer, New York 1801 (**Wife of Alva Benson**) Gamaliel Vail born in Southold, New York 1762

Thomas Vail born in Oyster Ponds, New York 1734

Jeremiah Vail born in Southold, New York 1710

Jeremiah Vail born in Southold, New York 1670

Jeremiah Vail born in Salem, Massachusetts 1649

Benson Family ... Joining the Mormon Church

Alva Benson and Cynthia Vail Benson joined the Church in February, 1832 in Indiana and then joined the Saints in Jackson County, Missouri.

Smith Family ... Coming to America and Joining the Mormon Church

Alseoun Smith Judy born in West Virginia 1850

George Adam Smith born in Eppingen, Heidelberg, Baden Germany 1826

(First progenitor to join the Church along with his wife Melissa Henrie Smith)

Melissa Amanda Henrie born in Marriott, West Virginia 1827 (George Adam Smith' wife)

Melissa's mother: Rachel Henrie born in West Virginia 1802

Daniel Henrie born in New Jersey 1770

Michael Henrie born in Greenwich, New Jersey 1746

William Henrie born in Ireland 1716 while waiting for their passage to America

Michael Henrie born in Scotland 1683 – records list him purchasing land in New Jersey, 1716

George Adam Smith's desire to participate in the westward expansion (Manifest Destiny) led his family to Ohio for a time. There they met the Mormon missionaries. He and Melissa were baptized in 1855 and ultimately traveled to the Salt Lake Valley.



Pictured above: Kesiah Benson Judy and her son, William Alva Judy.
We have no photo of William Clark Judy.
William Alva, who went by Alva, was just an infant when they came
to the Salt Lake Valley in 1850.



Aaron Johnson Company (1850)

Departure: About 8 June 1850

Arrival: 12 September 1850

100 wagons were in the company when it began its journey from the outfitting post at Kanesville, Iowa, present day Council Bluffs.

These three members of the Judy family are not found on the Aaron Johnson Company list but family stories say they traveled with this company.

Family traveling in this Company

William Clark Judy (23)
Kesiah Benson Judy (24)
William Alva Judy (2)

They arrived in the Valley in 1850.
William Clark Judy died 5 July 1851.
This left his wife and young son alone in the Valley rethinking her hopes and dreams. Kesiah's parents arrived in the Valley in 1852.

Aaron Johnson Company (1850)

Trail Excerpt (unedited):

Flake, Lucy Hannah White, [Autobiography], in Roberta Flake Clayton, comp., *To the Last Frontier: Autobiography of Lucy Hannah White Flake* [1976], 3-5.

The exodus toward the west began in 1846. The company in which we crossed the plains was not very large. We made good time on the trip. I walked most of the way from the Missouri River to the Great Salt Lake Valley. We all walked who were able, to lighten the load of the poor oxen. I was always glad when it came time to camp. The oxen soon learned without much gee-ing and haw-ing how to place the wagons to form a circle, leaving very little space between the front wheel of one and the near hind wheel of the wagon ahead.

In the corral thus formed the fires were made to cook the meals and the beds were made down near the wagons. If the Indians were troublesome the cattle were put in this corral for the night and guard kept over the camp by the men.

When suppers were over, all gathered around the campfire, or if it were moonlight we needed no other light. Someone would start a song, all would join in, or someone would tell an amusing story. The weary miles trudged that day would be forgotten, soon the lively tune of a fiddle or accordion, a flute or a fife, or maybe all of them, could be heard playing a quadrille or a reel. Hardship, weariness, separation from loved ones were forgotten and these homeless exiles joined in the dance.

I would keep my eyes open as long as I could, picturing myself as a grown young lady, Belle of the Ball, with beautiful flowing skirts that would swish and swirl as I danced. Before I knew it my poor head would rest on Mother's lap.

When the dancers were all tired out, or ten o'clock arrived I would be awakened, to join in the closing hymn and kneel in prayer in a big circle before going to bed. Some of the prayers were so long that I would go to sleep again, then Father would carry me to bed.

Poor Grandfather [John Griggs] White was not strong so we had to be careful of him on the trip giving him the best we had to eat. Father contracted Mountain fever a week or two before we reached our destination, so Mother [Mary Hannah Burton] had to look after them and had a hard time doing that and all her other things. To me the three months journey was not a hardship.

Provisions were not plentiful any of the way. We had a cow along but she didn't give much milk after walking all day. We ate the last of our food for breakfast on the morning of August 31, and about the middle of the afternoon we arrived at the home of Mother's people.

William Clark Judy

Born: 1 June 1826

Enroute to Ohio from Illinois

Son of Samuel Judy and Sarah Wright

Married: Kesiah Benson

22 March 1846

Illinois

Died: 5 July 1851

Big Cottonwood, Utah

William Clark Judy was the paternal grandfather of **Ivie Josephine Judy Price** who is the mother of **Ellis Ray Price**.

William Clark Judy traveled with his wife, **Kesiah**, and infant son to the Salt Lake Valley with the **Aaron Johnson Company 1850** though not listed therein and are therefore referred to as "unidentified". He was 23-years-old and **Kesiah** was 24.

William Clark Judy was born June 1, 1826 in a covered wagon while traveling from Ohio to Illinois. Sadly his mother, Sarah Wright Judy, died while giving birth to him. His father, Samuel Judy, continued on to Illinois with his infant son. When William Clark was about five-years-old, his father married Miranda Richmond. They lived at Mackinaw, Tazewell County, Illinois. When William Clark was 10 years of age, his father died.

He grew to manhood and, as a working member of the community, became acquainted with Alva Benson, an expert carpenter who built houses, flour mills and saw mills. Alva had three eligible daughters and decided that he would like William Clark Judy for a son-in-law. He brought William Clark home to meet the family. William fell in love with Kesiah and after taking a walk, they said they were going to be married. They had hoped to be married in the Nauvoo Temple, but it was closed so they were married elsewhere on March 22nd, 1846.

While living in Pottawattamie County, Iowa, a son, William Alva Judy, was born to the young couple December 2, 1847. William Clark's father-in-law, Alva Benson, began using his carpentry skills to build wagons for Brigham Young which were used to haul the Saints to Utah.

William Clark and Kesiah and 2 1/2-year-old William Alva, joined the wagon train headed for Utah. After crossing the plains, they arrived in Utah the summer of 1850. They located in Big Cottonwood, which is southeast of Salt Lake City. John Holladay was the presiding elder of the settlement and welcomed the new arrivals

William Clark Judy and his wife, Kesiah Benson Judy, traveled with the Aaron Johnson Company 1850. William Clark was 23 and his wife, Kesiah, was 24-years-old. pg. 2

to his ward of about 161 members. Before long, William Clark became ill with the measles. He was so eager to start building their new home that he got out of bed and went to work. The measles "went in" as they called it. After eight months of care, Kesiah laid her young husband to rest July 5, 1851, one year after they arrived in the Valley. He was buried in the City Cemetery, which is located on the avenues in Salt Lake City. William Clark was 25-years-old.

His wife, Kesiah, and son, William Alva, moved to Springville, Utah, where she married Ira Allen. Eight boys were born to Kesiah and Ira: George, Albert, David, Ethan, Hyrum, Doctor Jasper, Frederick and John Vernon. The first three, George, Albert and David grew to manhood, married and had large families, but the five younger boys died in childhood.

Recollections from the descendants of William Clark Judy.

This is the headstone for the grave of Kesiah Benson Judy Allen. It is at the Hyrum, Utah Cemetery. Kesiah was the wife of William Clark Judy who died when he was 24-years-old in 1851. He left a young wife and a son, William Clark Judy. She married Ira Allen soon after William Clark died and raised a large family with him.

We have no location for William Clark's burial site but he died in Big Cottonwood, Utah which in those early times was considered to be a church ward area. They had their own cemetery which is now the Elysian Burial Gardens in Salt Lake City. When inquiring about his grave cemetery officials said several "unknown" graves exist because headstones have been destroyed. William Clark Judy's may have been one of those.





Kesiah Benson

Born: 10 March 1825

Eel River, Indiana

Daughter of Alva Benson and Cynthia Vail

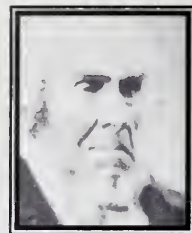
Married: William Clark Judy

22 March 1846

Illinois

Second marriage to Ira Allen 1852, Utah

Died: 20 March 1901



Kesiah Benson is the paternal grandmother of **Ivie Josephine Judy Price** who is the mother of **Ellis Ray Price**.

Kesiah and her husband, **William Clark Judy**, are not listed as members of the **Aaron Johnson Company 1850**, but are assumed to be with that group. The Church's historical web site refers to such individuals as "unidentified."

She was 24 and William was 23. She married (Ira Allen pictured above) a year after arriving in the valley. She was only married five years to **William Clark Judy** before his death one year after coming into Salt Lake Valley.

Kesiah Benson was born in Roundtown, Clark County, Indiana on August 11, 1820. She was the oldest daughter born to Alva and Cynthia Vail Benson. Her older brother, David, who was four-years-old, welcomed Kesiah. Another brother, William, died two years before she was born, at age 10 months.

Alva Benson, Kesiah's father, built flour and saw mills, so the family moved around a lot. By the time Kesiah was six, the family had moved several times, but they did not leave the state of Indiana. It was there in Indiana, directly in the path of the westward movement of The Church of Jesus Christ of Latter-day Saints (The Mormons) missionaries contacted Alva and Cynthia. After reading the *Book of Mormon*, they accepted the truthfulness of the Gospel of Jesus Christ. Kesiah wrote that the family believed the Lord, through the Prophet Joseph Smith, had restored His true Gospel on earth again.

Kesiah was 7-years-old on February 14, 1832 when a hole was cut in the ice. Her parents, each in turn, walked down into the icy water to be baptized by Samuel Dowelling. Later, they were confirmed, and received the gift of the Holy Ghost by Uriah Curtis. The next spring when Kesiah turned eight her turn came. She was baptized by S. Hancock on April 4, 1833 and confirmed by B. Bromsen.

Her father wrote about his baptism and the following events when he was eighty-years-old. "My father and mother and all the family were baptized the same winter.

Kesiah Benson Judy and her husband, William Clark Judy, traveled with the Aaron Johnson Company 1850. William Clark was 23 and his wife, Kesiah, was 24-years-old. pg. 2

John Lawles, May 6, 1832, ordained me a priest. That same year we sold our land. My father and I and my brother, Jerome, moved to Jackson County, Missouri. We arrived there on November 17 and I built me a home on public land and lived there one year. Was driven out of the county by a mob, because we were Mormons and were not of their faith. I, along with my father and his family and seven more families went to the next county, southeast, which was Lafayette County. We stayed there two winters. We built a saw mill and gristmill for one John McClothen. We moved to Clay County. The main body of the Church was there. I repaired a gristmill and then rented it. Then in 1836, I moved to Platt County, and built a sawmill. I then rented and sold lumber for the fort."

The description her father gives is brief and omits many details of that day, July 25, 1833. During the invasion of the mob some Saints were shot, some tied and whipped, while they were being driven from their homes. Kesiah told of hiding in tall willows near the creek with her mother and the other children. Kesiah had an earache and was crying. Her mother cautioned her not to cry or the mob would hear her and find their hiding place.

Kesiah moved with her family to LaFayette County and lived there for a couple of peaceful years. Sadly, the enemies of the Church were stirring up trouble, so her father moved his family again in 1836. This time they moved to Clay County, near the Missouri River. They lived across the river from Fort Leavenworth, Kansas, where her father sold lumber for the Fort. This area has been described during this period as "without exception the most beautiful place on the river, rather like some gigantic park." I'm sure Kesiah must have enjoyed the variety and the beauty that surrounded her during her eleventh and twelfth years. The family missed and needed the fellowship of the Saints and the counsel of their Church leaders, so they loaded their wagons and started for Caldwell County.

The family traveled east toward Far West with several other LDS families. In their travels they came to a pretty settlement called Haun's Mill. Some of the families in their group decided to stay with the Saints, who had welcomed them so warmly. Kesiah's father heard the promptings of the spirit and did not stay. They moved on and were spared the tragedy of the massacre at Haun's Mill. A mob of 240 men surrounded the blacksmith shop and aimed their guns through the cracks between the logs. They shot, killing 19 men and boys and wounding 15, as though they were at target practice. The women and children were forced to throw the bodies of their husbands and sons into a well, with no prayer or song for fear was great that the mob would return.

Kesiah and her family were at Far West when the news came; before they had time to digest the devastating news, they found themselves confronted by a militia

Kesiah Benson Judy and her husband William Clark Judy traveled with the Aaron Johnson Company in 1850. William Clark was 23 and his Wife Kesiah was 24 years old. pg. 3

of over 2,000 men. Alva, her father, wrote of the table that was set up in the public square, and the people were forced to sign away their possessions. Their leaders lead away captives to Liberty Jail, and all their homes ravaged. Little Moroni, then five-years-old, saw them taking the Prophet to jail on that dark and rainy day. Alva said "after they took our arms from us, they ordered us to commence as soon as the weather would permit to move out of the state."

In September of 1839, the family moved to McLean County, about 140 miles from Nauvoo, where Kesiah's father found work. Two years later, her father introduced Kesiah to her eternal mate, handpicked by her father. Alva met William Clark Judy while working on a construction project. He became very fond of William and decided that he would like him for a son-in-law. They talked about his daughters so much that William felt he already knew them. One weekend, Alva invited him to travel to his home and meet them. Kesiah was a beautiful girl. She and William fell in love at first sight. They talked far into the night and decided that they would like to get married. The next morning, they got permission and were married that very day. Kesiah dearly loved William.

Kesiah's granddaughter wrote, "When Kesiah was 21-years-old, she married William Clark Judy, an LDS boy. Grandma and her husband went to Nauvoo to go through the temple but after traveling the 140 miles, they got to Nauvoo late. The temple had been closed five days before, and the Saints were leaving Nauvoo as fast as they could get away. This was a great disappointment to Grandma. But they, like other Saints, began to prepare to go to the Rocky Mountains."

William, Kesiah and their small son, William Alva Judy (Bill), came to Utah in 1850, two years before her father, Alva Benson's family. They lived at Big Cottonwood near Salt Lake City. It was here that her husband became ill with an infection in his side which caused much suffering. He gradually became weaker and died. Kesiah told how his side drained, and of the scarcity of cloth to bandage it to keep it clean. Grandma had a hard time giving her beloved husband up to die. She thought if he could live until her father and family could come, they would be able to do something for him. Her father was full of faith and her mother was quite skilled in the use of herbs, her mother's father, Gamaliel Vail, having been a physician of more than ordinary skill.

After only five short years of marriage, on July 5, 1851, William died. Kesiah was left alone, over 1,000 miles from the comfort of the family, with her three-year-old son, William Alva, to care for. For more than a year, she waited before her father, a wagonmaker, was released by the Church leaders and allowed to make the trip to the Salt Lake Valley in 1852. The reunion with her parents and family members was a joyous event.

Kesiah Benson Judy and her husband William Clark Judy traveled with the Aaron Johnson Company in 1850. William Clark was 23 and his Wife Kesiah was 24 years old. pg. 4

The history of Ira Allen relates, "After moving to Springville with her parents, Kesiah met Ira Allen. On December 1, 1852, she entered into polygamy as Ira's second wife. In 1853, they along with her parents and 100 other families were called to reinforce Cedar City, because of Indian trouble. As they traveled, the Allen and Benson children picked wool from sage brush which herds of sheep had left when passing through. After washing, carding and spinning the wool, part of it was knit into stockings and the rest woven into cloth from which the families were clothed."

During the fall and winter the family lived in a tent where their son, George, was born. A house was rented the next March. Calista, Ira's first wife and Kesiah were very close. Their home was filled with harmony and good will. Kesiah's son, Bill, was treated the same as the other five children. Sons, Frank and Andrew, said, "We had two mothers at Cedar City, all in harmony under one roof, eating at the same table."

Six years after her marriage to Ira, Kesiah's sister, Cynthia, became Ira's third wife with full approval of Calista and Kesiah. In March of 1860, Ira and Cynthia and their baby, Cynthia; his son, Andrew; his eldest daughter, Elizabeth, and her husband, Thomas Williams; Billy Judy and Alva Benson, his wife and son, Moroni left for Cache Valley. Kesiah and Calista stayed in Cedar City and in the spring of 1861, they moved Kesiah and Calista and family to Hyrum, Cache County. Calista died in January 1863.

By 1868, Kesiah had given birth to a total of nine sons. The first four, born of Ira, were George Clark (1853), Albert Jay (1855), Ethan Ira (1857) and David Benson (1859). All born in Cedar City and grew to manhood. The younger four, Hyrum Cache (1861-1863), Doctor Jasper (1864-1864), Fredrick Ferran (1866-1870) and John Vernon (1868-1876) were all born in Hyrum and all died in childhood. So much grief for a family to bear—so much hope and faith in the Lord.

In 1888, Ira Allen was arrested and served six months in jail for "unlawful cohabitation." When he returned home the decision was to be made which of his wives he would leave. He stated his decision as, "Two women who lived together for 30 years in such peace and harmony and reared their children under one roof and eaten at one table shall never be separated by me." He lived in his son's vacant house one block south until he became ill. At that time it was decided that Cynthia should take care of him, and Kesiah moved into a room in the old post office. Ira died December 21, 1900. Kesiah moved back home with Cynthia where she died five month later, May 20, 1901.

Pat Williams, great-granddaughter



Sisters Kesiah Benson (top photo) and Cynthia Benson (bottom photo) both married Ira Allen.

The 1850 Utah Census records show the names of Kesiah, William Clark and William Alva Judy being in the Salt Lake Valley.

4

24

Inhabitants in the County of Great Salt Lake, District

Serial Number	Name of every person whose usual place of abode on the first day of June 1850, was in this territory	Description			Profession, occupation, or trade of each male person over 15 years of age	Value of real estate owned	Place of birth during the year preceding the date	Industry or Country	Married within the year	Married abroad within the year	Married before the year	Married after the year	Married after the year
		Age	Sex	Color									
1	James Henderson	42	M		Farmer	500	N. Ireland						
	Deborah	30	F				Texas						
	Abner	15					Ind.?						
	Joseph I	15	M				Ind.						
	Harriet	8	F				Ind.						
	William	6	M										
	John M	4											
	Samuel	2											
	Abner Wright	19	F				Ohio						
	Henrietta Whitney	20											
2	William C. Henderson	21	M			50	Ind?						
	Mary J.	17	F				Ohio						
3	William J. Van Slyke	24	M		carpenter	200	Ind?						
	William J.	18	F				Ind?						
	William J. Judy	26	M				Ind						
	Harriet	24	F										
	William C.	3	M				Ind						
4	Christopher Buckley	42			Farmer	500	Canada						
	Frank	20	F										
	Miriam	23					N. Y.						
	Abner	22	M				Canada						
	James M.	1	F				Ind						
	Orville Buck	15	M				Canada						
	Miriam Jones	32					N. Y.						
	William Stewart	30					England						
	John Russell	33					Wis.						
5	Samuel Thompson	28			Blacksmith	50	Ind.						
	Julia	25	F				Canada						
	Kenneth A.	1					Ind.						

R. M. Smith



Picture above is the Ira Allen family, the second husband of Kesiah Benson Judy Allen. He was married to Kesiah's sister, Cynthia, and after the death of Kesiah's husband, William Clark Judy, Kesiah entered into a polygamist marriage with Ira. She and her sister, Cynthia, were truly "sister wives." Kesiah is pictured on the bottom, row far left; Cynthia is pictured on the bottom row, far right.

Kesiah's first husband, William Clark Judy, died in 1851 soon after their arrival to the Salt Lake Valley. Their only child, a son named William (Bill) Alva Judy, our direct ancestor, is the inserted picture, top row, left hand corner.

The other inserted picture, top row, right hand corner, is a son of Ira Allen who was not present for the picture.





William Alva Judy

Born: 2 December 1847

Council Bluffs, Iowa

Son of William Clark Judy and Kesiah Benson

Married: Alseoun Smith

15 November 1869

Salt Lake City, Utah

Died: 7 October 1946

Nampa, Idaho



William Alva Judy is the father of Ivie Josephine Judy Price who is the mother of Ellis Ray Price.

William traveled to the Salt Lake Valley with his parents as an infant. On historical pioneer listings their names are not found with the Aaron Johnson Company in 1850 though family traditions say they did. They are therefore listed as *unidentified* in records. They are found in the Salt Lake census records in 1850.

On the night of October 7, 1946 the children played in the yards and called to each other, "Look. There goes a star falling, and another, and still more!" In the morning, they learned of the death of Grandpa Judy and though they were no blood-relation, felt the stars had fallen that night as a sign that his life had come to an end. He was 99-years-old. In the small community of Nampa, Idaho all the children had called him Grandpa and felt that he belonged to each one of them.

He was small in size and wore a neatly cut beard from the time he was about 50, so his looks had stayed about the same with no sign of the years. He was very spry for his years and could outrun any man 20 years younger than him. When the children were playing, he would take them by the hands and dance in a circle and sing to rhythm. The children would laugh and loved him.

One summer when he came to visit his family, he went to each of his children and looked at the palm of their hands to see if any of them had similar markings. He loved his grandchildren and paid special attention to each one.

William Alva Judy, son of William Clark Judy and Kesiah Benson Judy, was born in Pottawattamie, Iowa, on December 2, 1847. When he was 2 1/2-years-old, his parents pioneered to Utah. His parents were both 25-years-old. His mother was only four feet tall and of small build. They both worked hard and were anxious to have a home.

William Alva Judy traveled to the Salt Lake Valley with his parents as an infant. Family tradition says they traveled with the Aaron Johnson Company in 1850 but officially they are listed as "unidentified". pg 2

They located at Big Cottonwood, south of Salt Lake City, Utah. Soon after they arrived, Father Judy became ill with measles. He was so eager to start building their new home that he got out of bed and went to work. The measles "went in," as they called it, and for eight months, he was unable to get out of bed. Little William played around the room while his mother cared for her husband. Her efforts were in vain, however, for he died July 5, 1851.

When William was five-years-old, his mother married Ira Allen, who lived at Springville. To them were born eight boys. Five of the boys died before adulthood. The other three married and had large families.

In 1853, Ira Allen and his father-in-law, Alva Benson, were called to take their families to Cedar City, Iron County, Utah, where they lived for seven years. Their duty was to build up Cedar City and help fight the Indians. At one time, Father Allen and another man mounted their ponies and left the fort to see if there were any Indians as they had made trouble in that part of the country. Father Allen was wearing a white shirt, and it was late at night. When only a short distance from the fort, an arrow was sent into Allen's arm, and they quickly headed for home.

While living at Cedar City, William had to herd the sheep and do odd jobs. One day, while he was playing in the alley behind the house, an Indian women caught hold of him and started making noises. William fought till she put him down. Then he ran home as fast as he could. She was only trying to frighten him and she did.

At another time, he was sent with two yoke of oxen three miles from home. He stopped the oxen to turn them around so he could cross the mill ridge. He put one hand on the oxen and the other on the wagon so he could get down to lead the oxen. No sooner had he placed himself in this position than the wagon started to roll down the hill, holding him fast between the wagon and the animal. The wagon shoved the oxen to the bottom of hill. When the wagon stopped, the oxen stepped forward letting William fall to the ground in front of the wheel, but as quick as a flash, he was out of the way without as much as a scratch. This shows how quick of movement he was. He was never beat in a foot race and at the age of 94, he still had the same vitality.

Frank Allen, his stepbrother, made "dobbies" for houses. He would dig a hole, three feet wide and six feet long, and then fill it with three feet of water. At times, the boys would have to stand in the water to work. Frank was feeling spry one day and dunked William in the muddy water. This was the start of his earaches. Another time while school was on, William went over to play at recess and watch

William Alva Judy traveled to the Salt Lake Valley with his parents as an infant. Family tradition says they traveled with the Aaron Johnson Company in 1850 but officially they are listed as "unidentified". pg 3

the children. He was standing by a mud hole near the fence when the bell rang. One of the girls rushed past and pushed him into the mud. This experience may have contributed to his ear trouble. He was hard of hearing most of his life.

In 1860, Allen and Benson took their families to Cache Valley and located at Hyrum. Although William was only 13, he helped build the canals in Hyrum. One was nine miles long. He drove a small pair of mules to take food to the 35 or 40 workmen. Later, they built another canal, and he did a man's work on this.

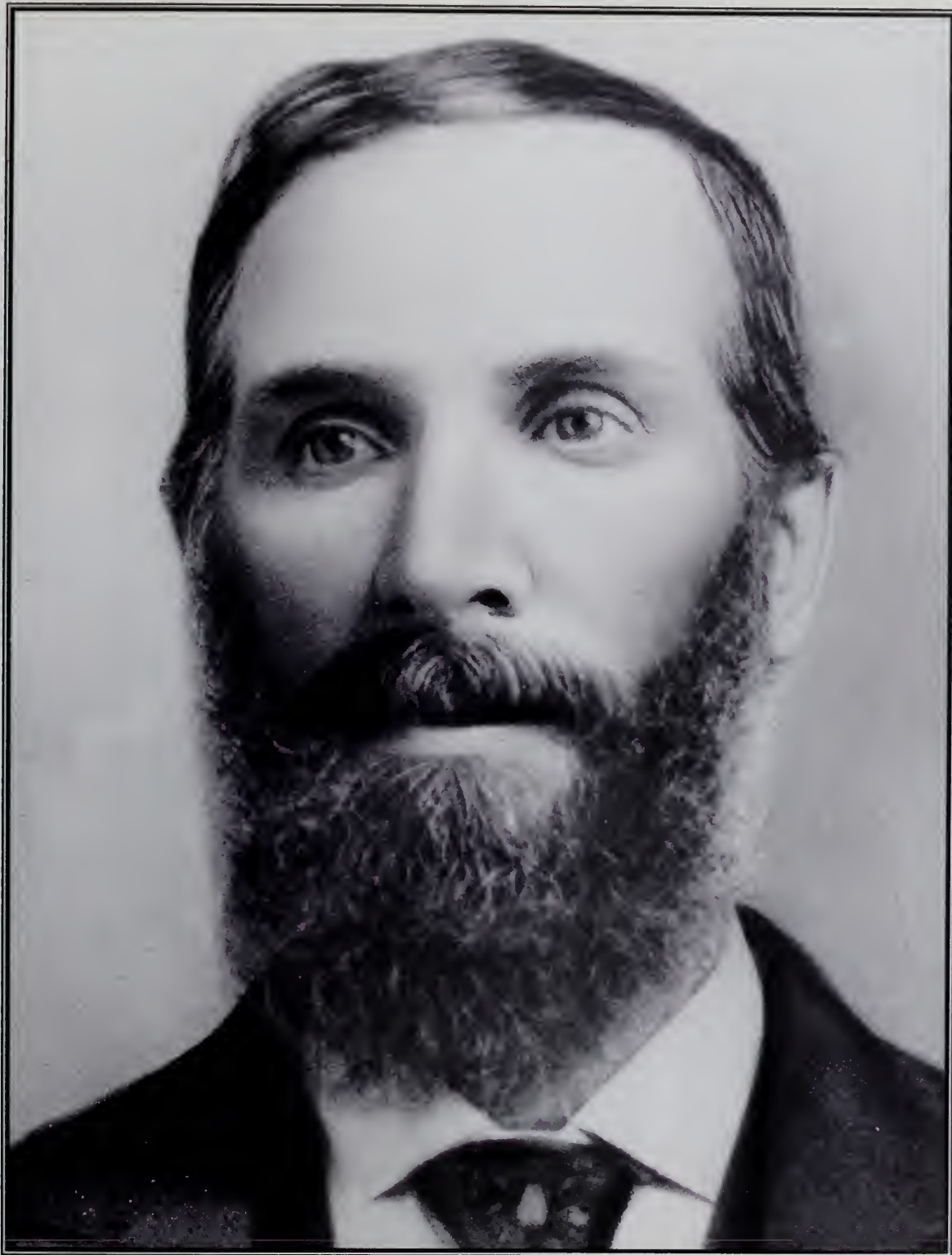
One day, Grandma Benson wanted William to go to Mendon to get some supplies. He rode a mule and arrived after sundown. His uncle at Mendon told him that he had better stay all night. This he was excited about and slept with the boys out by the straw stack. The stack was fenced in on three sides. During the night, one of the oxen came in on the other side of the stack and around to where the boys were sleeping. It tried to jump across the bed, but its hind foot came down on William's side, knocking the breath out of him. The boys didn't know what was the matter because by the time he got his breath, the ox was out of sight. They looked on William's side, just off his chest, and saw the footprint which left a scar throughout his life.

Later, when he made his first trip to the canyon, he tackled cutting his first tree alone. The tree fell before he figured it would and a tree's limb caught him and together, he and the branch, were dragged down the hill.

William worked for his stepfather until he was 21. Then he asked Alseoun Smith to marry him. Alseoun was the oldest daughter of Adam and Melissa Henrie Smith. She was born in West Virginia, July 16, 1850. She had pioneered with her parents to Utah in 1853. William asked Alseoun to marry him many times before she said yes. They did their dancing in a log schoolhouse. He knew her most of their lives but only courted her from July to November. They traveled by mule team in a covered wagon to Salt Lake City, where they were married in the Endowment House by Daniel H. Wells, November 15, 1869. It rained all the time they were making the trip. When they came home, they stayed with his mother two weeks until they had a log house ready for them to live in.

Melissa Kesiah was born August 29, 1870 and William Aaron was born November 28, 1871. When Aaron was born, the snow was two feet deep. The third child, Elvira Judy, was born May 14, 1873. Just before she was born, they moved to a rock house. Merilla Judy was born November 18, 1878.

In the fall of 1883, William Alva Judy, Harvey Dilley and Ellington Smith



William Alva Judy age 49

William Alva Judy traveled to the Salt Lake Valley with his parents as an infant. Family tradition says they traveled with the Aaron Johnson Company in 1850 but officially they are listed as "unidentified". pg 4

came to Idaho looking at the country and each filed on a quarter section of land located at Salem. They went back to Utah and in the spring of 1884 William returned in company with Mort Mortenson, James P. Mortenson, Christopher Thompson and P. O. Thompson. They were all single men except Brother Judy, who left his family at Hyrum. William Alva was the only one that farmed. The first summer he broke up eight acres of land which he fenced and sowed in wheat and alfalfa. He also planted a half acre of corn, but the ground squirrels destroyed most of it. He made a small canal from the North Teton. The Teton got so low he was unable to get water more than once to irrigate his corn which got big enough to tassel. He cut and dried it. He also cut five tons of hay with a scythe.

On the 18th of August William and Ellington Smith went to Beaver Canyon to work for President Rigby at his saw mill. They stayed until about the 20th of November. He then had to return to Hyrum to move his family to Salem.

Leaving his wife and three daughters to come on the train and only taking his son, Aaron, who was then 13-years-old, William Alva drove to Salem, bringing three cows. Aaron's birthday was on the 28th of November and his father's the 2nd of December. They had their birthdays while they were on the road.

He wrote for his family when he got to Eagle Rock (Idaho Falls). This would give him time to unload and come right back to meet them. When they crossed the ferry, it began to snow and turned colder. Three days later, the river froze over so the ferry could not run. All they could do was to go to Market Lake (Roberts) and send a telegram telling the folks to stop for awhile until the ice got strong enough to hold a team.

William Alva got up before daylight and took a stay chain and short rope with him. He placed the rope around himself, tied each end to the chain, and this made a swing. Then he put the hook over the cable in front of him. The cable was frosty, but he was fortunate enough to have a pair of buckskin gloves. When he took hold of the cable and pulled, the hook could slide. He got across the river all right, sometime between daylight and sunup. He had to get to Market Lake before 12 o'clock as that was the time the train left Logan. Arriving 5 minutes to 12 o'clock, William sent the telegram. The folks got the wire just as they were buying their tickets.

Their home being sold, they stayed at James Fogg Sr.'s. While there one of their daughters became ill, and they had to go to Hyrum to Grandma Smith's. Because of this, they had to spend the \$20 which they had for their tickets. They wrote for another \$20, which William did not have, but he had to do something. There wasn't much money in those days. He had traded a horse when he was up to



ISAAC MORLEY JONES
Son of James Snyder Jones, who came to Utah in 1850, and Caroline (Snyder) Allen, born Aug. 3, 1862, Fairview, Utah. High Priest. Farmer.



WILLIAM H. JONES
Born Feb. 4, 1821, Manchester, Tenn. Came to Utah in 1850. High Priest. Tailor.



WILLIAM ALVA PULEY
Son of William Clark Puley, who came to Utah in 1850, and Keaton Johnson. Born Jan. 2, 1847, Council Bluffs, Iowa. High Priest.



ALONZO KNIGHT
Born Oct. 14, 1820, Marlow, N. H. Came to Utah in 1850, Joseph Young Company member. Seventy. High Priest.



LAUS LARSON
Born Jan. 11, 1825, Hadsager, Norway. Came to Utah in 1850. Seventy. Ward Tendency. Brick and Stone Mason. Farmer.



LAUS JAMES LARSON
Son of Laus Larson and Mary Alvina Backus. Born June 7, 1862, Mill Creek, Utah. High Priest. Home's Commerce. Sunday School Superintendent.



PRESTON LEWIS



PRESTON KING LITTLE



CINDY LOWER

William Alva Judy traveled to the Salt Lake Valley with his parents as an infant. Family tradition says they traveled with the Aaron Johnson Company in 1850 but officially they are listed as "unidentified". pg 5

Beaver Canyon for a yoke of oxen. Then he had traded the oxen to President Ricks for gristmill pay and \$20 store pay. So he went to President Ricks and told him his trouble, asking him if he could let him have the \$20 in cash in place of store pay, which he did. President Ricks was a friend to one in need.

William sent the \$20 to his wife and she and the children came during the winter, crossing the river on ice. He had to make two trips to get them. He put a stove in the wagon for one trip. John Farnes came with them. William Alva sat in front. All in the wagon were seasick, and Alseoun was frightened of the river and wanted to turn back.

The first year they lived on Chris Thompson's quarter section by the river. Alseoun and the family delighted in fishing and caught many fish, which was a large part of their summer's meat for the first few years.

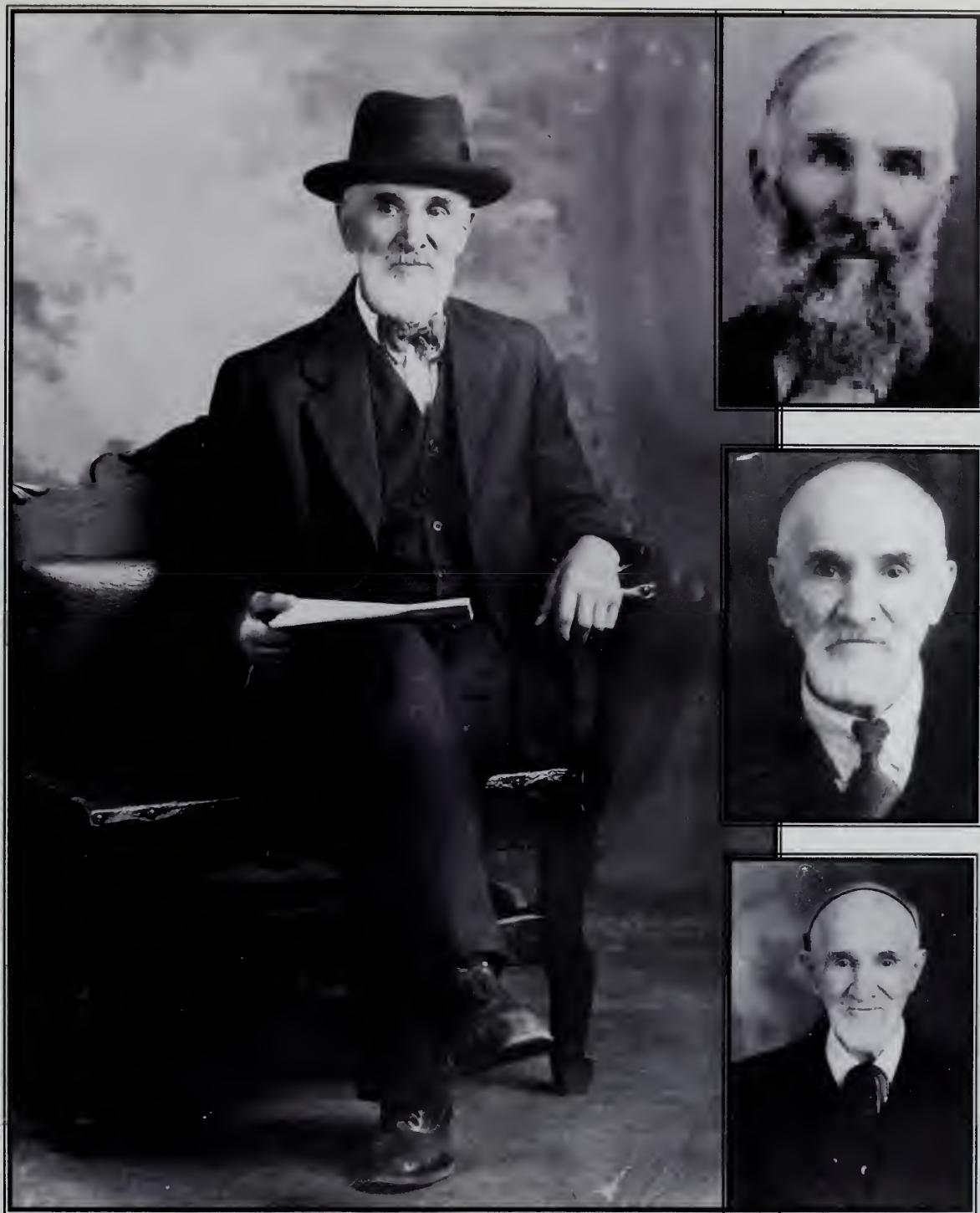
On one occasion, Alseoun had a narrow escape. When going to Rexburg to shop in time of high water, she and two daughters had crossed the South Teton bridge with team and wagon. The water in the lowlands was then up to the horses' sides. As they went through the willows, they encountered three loose horses. The passing was just at a point where the river angled back near the road. The loose horses turned out to pass and dropped into the river. The water washed many deep holes in the road. Joseph Morris and John L. Farnes helped them back across the water, one driving and the other riding a horse in front of them. Jim Fogg met them at Rexburg and changed horses for them and they arrived home at Salem that night.

For two summers, the family went up north and left Aaron at home to care for the five acres of wheat. He earned enough money one year to buy a new wagon.

Snow in the winter would drift four feet deep. William Alva killed his pig and salted and smoked it on a snowbank.

At one time, when William was standing at the foot of a tree near his home, a neighbor across the road came out and shot a hawk. The shotgun blast just missed him. Charlotte was born September 21, 1888. Her sister, Ivie Josephine, was born May 9, 1890. The two girls were about the same size after the first year, and Alseoun dressed them alike until they were in their middle teenage years.

Elvira died in July 1890 at the age of 17 of appendicitis. Junius Judy was born April 6, 1895. In 1898 William Alva took his wife and three younger children back to Hyrum for a visit. They went in a covered wagon, pulled by a pony team. They traveled from Monday morning to Friday night. They had an interesting time, eating over campfires and sleeping out. At Pocatello, a camp of Indians were



William Alva Judy age 90

William Alva Judy traveled to the Salt Lake Valley with his parents as an infant. Family tradition says they traveled with the Aaron Johnson Company in 1850 but officially they are listed as "unidentified". pg 6

cooking their supper a short distance from them, and one little Indian boy came over and asked for "sol." Alva poured salt into his hands, and he took it to his mother who was skinning a jackrabbit. After it was cleaned, she hung it on a forked stick over a bonfire. There were six or eight children and several grown Indian men and women. The children were cold, and they would run around in a circle, humming a noisy tune. The Judy family arrived at Grandfather Smith's in time for supper Friday night. He was living alone in a three-room house; Grandmother Smith had moved to Rexburg with her daughters. Grandfather had moved three times in his life, and after pioneering so long, he didn't want to go to Idaho. All the boys lived near him but one, and Grandpa wanted to be with his boys.

William Alva and his family visited with the boys in the daytime and also visited the Allens who had a big house and a very systematic yard, barn, feeders, and troughs for the animals. The house was very clean and tidy. Grandmother had her room because she was the second wife and Aunt Cinthy ran the rest of the house. They all ate together. They had a long table. Grandmother was churning and Aunt Cinthy was knitting when they came. They both wore houses caps and looked very neat.

On the way home, the family stopped in Eagle Rock and bought a range stove. They arrived home about three o'clock in the afternoon. The girls had supper with Mr. Lavory and his young wife before he took them to their place. When they got home, they found Elmina had whitewashed all through the house and had the floors all cleaned. With the new range, it looked wonderful.

William Alva and Alseoun had a large garden with four kinds of currents, two or three kinds of gooseberries, sand cherries, strawberries and elderberries. The girls would help pick the fruit and sell it for 7¢ a quart. They would try to make \$3 a day. A swarm of bees lit in the current bush and Alseoun caught them and started to raise honey. She sold as high as \$75 worth of honey a year.

They lived in Salem until their children were grown and then moved to Rexburg, Idaho in 1920 and stayed there until March 1924 when they moved to Ammon, Idaho. Aaron and his wife lived in one side of the house and William Alva and Alseoun in the other side. They had good gardens in both Rexburg and Ammon. Alseoun died at the age of 75, July 30, 1925 at her home in Ammon. She was buried in the Rexburg, Idaho cemetery.

William moved to Nampa, Idaho, on November 30, 1925 to make his home with his daughter, Merilla, who was Mrs. C. H. Fogg. He continued to work with gardening at Nampa. He was janitor of the local LDS Church at Nampa for 4 years and was an active member there for 21 years before his death. He was a member of

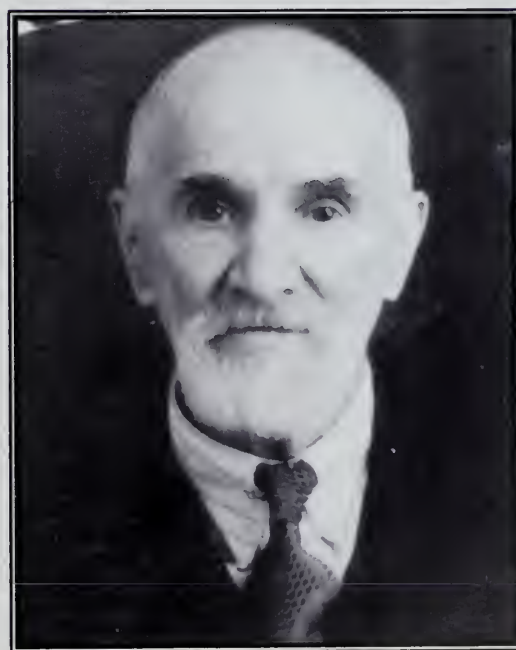
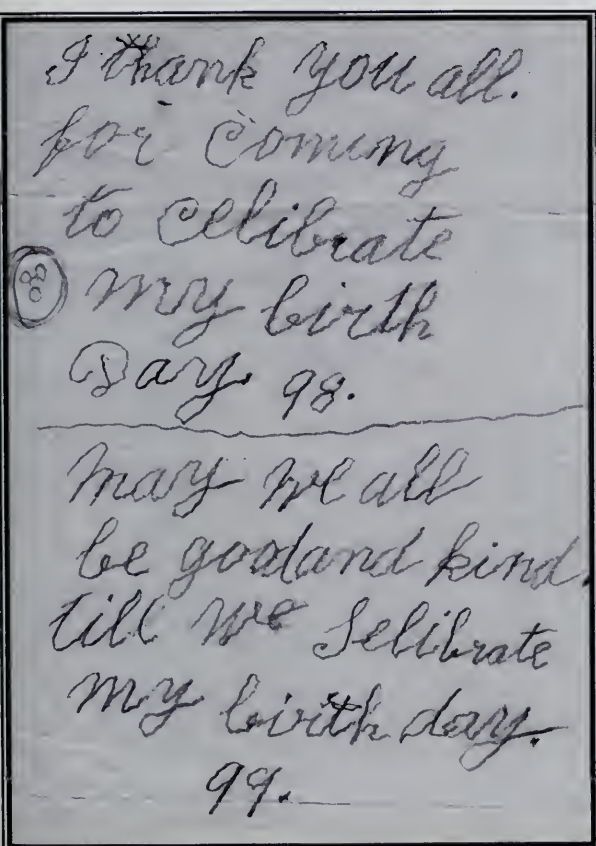
William Alva Judy traveled to the Salt Lake Valley with his parents as an infant. Family tradition says they traveled with the Aaron Johnson Company in 1850 but officially they are listed as "unidentified". pg 7

the high priests quorum. At the time of his death October 7, 1946, at the age of 99, he had 26 grandchildren, 106 great-grandchildren, and 6 great-great-grandchildren. He was buried in the Rexburg cemetery, Saturday, October 12, 1946.

I remember us kids playing in the yard and Grandpa Judy, in his 90's, coming into the yard and asking if we could do this and he would spring upon his hands with his feet in the air and walk on his hands. My Grandpa was a small man in stature and he always told us we should learn to "use your brain and not your brawn." Ray Price

Memories passed down from his posterity.

William Alva Judy at 90 years of age.



• • •
WILLIAM ALVA JUDY & ALSEOUNE SMITH

2 December 1847 - 7 October 1946

16 July 1850 - 30 July 1925



William



Alseoune



Aaron



Merrilla



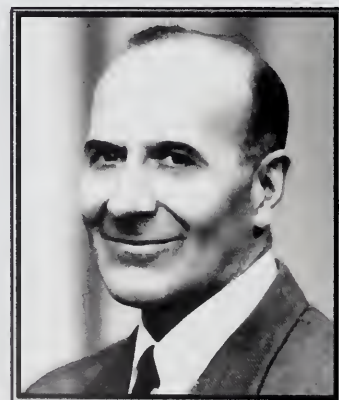
Elmina



Charlotte



Ivie



Junius



Judy Family Reunion 1945



Siblings **Ivie Josephine Judy Price**, Aaron Judy, Junius Judy and his wife, Nellie Roylance Judy
1945

William Alva Judy Patriarchal Blessing

Hyrum, Cache County, Utah, December 20, 1870. A blessing given by John Smith Patriarch upon the head of William Alva Judy, son of William Clark and Kesiah Judy, born in Pottawattamie, Iowa December 2, 1847.

Brother William: By virtue of my office I place my hands upon thy head to bless thee; thou art numbered among the sons of Zion of whom much is expected. Seek wisdom and prepare thyself for the labors and duties of the future and thou shall be an instrument in the hands of the Lord in doing much good. Thou shall travel for the gospel sake and bring many souls to the knowledge of the truth.

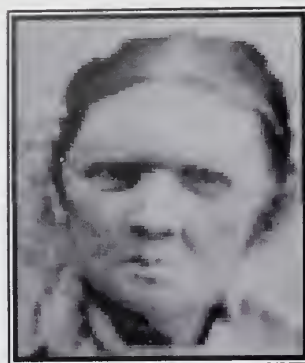
Thou art of Ephraim and entitled to the blessings of Abraham, Isaac and Jacob and I say unto thee be firm in thy mind and hold sacred thy covenants. The Lord is pleased with thine integrity and will prepare the way before you if thou will listen to the promptings of the spirit and be obedient to the priesthood. He will bless thy labors spiritually and temporally and give thee power over the destroyer. And health and peace shall reign in thy habitation.

Thou art an heir to the blessing of the new and everlasting covenant with the gifts of the priesthood thou shall have power over evil and unclean spirits and be mighty in healing of the sick by the laying on of hands. Thou shall not lack for the comforts of life and thou shall impart unto the needy.

Thy posterity shall be numerous and bear thy name in honorable remembrance and thou shall live till thou hast finished thy mission upon the earth if thy faith fails not. This blessing I seal upon thy head and I seal this up with eternal life to come forth in the morning of the first resurrection, even so, Amen



William Alva Judy and Elsieoun (Alseoun) Smith Judy are buried in Rexburg, Idaho.



Uriah Curtis Company (1852)

Departure: 28 June 1852

Arrival: 29 September to
1 October 1852

About 365 individuals and 51 wagons were in the company when it began its journey from the outfitting post at Kanesville, Iowa (present day Council Bluffs).

Family who traveled in this company
(Direct ancestral line in bold)

Kesiah Messenger Benson, (72)

(mother of Alva Benson)

Alva Benson, (52)

Cynthia Vail Benson, (51)

David Benson, (31)

Elsa Ann Curtis Benson (26)

William Benson, (20)

Moroni Benson, (19)

Polle Elvira Benson, (13)

Pheve Kesiah Benson, (1)

**Alva and Cynthia are the parents of
Kesiah Benson Judy who came to the
Valley two years earlier.**

Uriah Curtis Company (1852) pg. 1

Trail Excerpt (unedited):

Benson, Cynthia Vail, [Interview], in "Utah Pioneer Biographies," 44 vols., 5:19.

On June 28, 1852, they began their journey to the Rocky Mountains, having two wagons, two yoke of oxen, and two of cows. There were twelve persons in those two wagons. They were a part of the company led by Uriah Curtis. They arrived in Salt Lake City, Sept. 29, 1852.

Trail Excerpt (unedited):

Holden, Ruia Angeline, to Nellie May Holden, 30 Jan. 1881, Provo, Utah

In 1852 we crossed the plains in our own teams but destitute of clothing, so that when half way my oldest son Henry had worn his shoes out I gave him mine and sewed rags on my feet the rest of the way.

Trail Excerpt (unedited):

Ashworth, William Booth, Autobiography, vol. 1, 3-5.

I also remember when we got to Council Bluff, and the many wagons there were there, and of travelling up the Platte River. One day I saw, away off from the road, what looked like a black cloud which soon showed itself to be a herd of hundreds of buffalo coming toward us.

One of my duties was to gather buffalo chips for the camp fire. One night I saw the train turn off the road, and thinking they were going to camp, I took my sack from the rear end of the wagon and filled it with buffalo chips. Then I saw that the train was yet going on, and had gone quite a distance while I was filling my sack. It was after sundown, too, so I emptied my chips out, took my shoes off, and began to run as fast as I could. It was after dark before I caught the train, badly frightened, and in my hurry I lost my shoes and sack. Later on after camp was made, we were told we would have to go perhaps a quarter of a mile over a low hill to find drinking water. So John Davenport and I took our buckets and went for water. We had just filled our buckets when it began to pour down. Two women had just filled their buckets too, and as John and I started back, they insisted we were going back the wrong way. They led us off another way, notwithstanding we both objected going in that direction. The lightening and thunder increased terrifically and the good women lifted up their

Uriah Curtis Company (1852) pg. 2

dresses and covered us completely with their full skirts. They began to shout as hard as they could, and we boys were crying as hard as we could. After some time the rain quit, and we kept on walking and shouting for several hours, until we saw a light in the distance. This proved to be the guard camp fire of another company, several miles ahead of our camp. The guards informed us that it was twelve o'clock. They started back with us, but we had not gone far before gun shots were heard, and as we got nearer we found it was men from our camp. Naturally we were glad to be rescued, and when we arrived at camp they were all in a state of excitement.

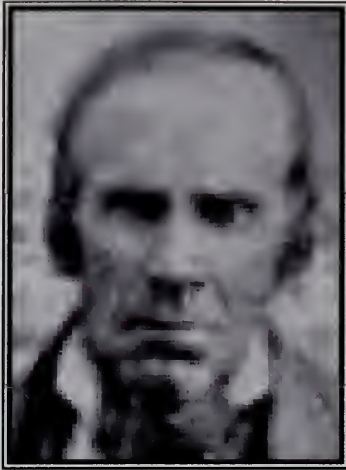
I recall how we camped at the foot of the Rocky Mountains in a grove of cottonwoods, and how the next morning we found a slight fall of snow--the first we had seen on the journey. When we were about to leave this camp, two peddlers came from the west (I suppose from Salt Lake) and brought an assortment of vegetables which were certainly appreciated. From there on were some steep, rough, narrow dugways.

We got in Salt Lake City just as the October Conference was in session.

Trail Excerpt Unedited):

Jones, John Lee, Reminiscences [ca. 1900-1926], 3-6.

After the Journey of Nearly 16 Weeks & 3 Days we ascend the Summit of the Rocky Mountains nearly 9000 feet above Sea Level, as we Stood gazing with rapture & delight, from the Summit of the Mountain. down into the Vally of the Great American Desert. with its Lake of Some 70 Miles in lengeth running North & South. by 30 Miles in Width, this to be the Place for the Gathering of all Nations, our Hearts Swelled with Gratitude to Our Heavenly Father for his goodness unto us while Crossing the long & Dreary Plains, Guiding us to Our future Home in the Mountains. as My Mind reverts back Upon the Scene it is Just 34 years Ago, our Cattle was Foot Sore & weary, on arriving in the Small "City of Salt Lake", the future Capital of "Deseret."



Alva Benson

Born: 13 December 1799
Onondaga County, New York
Son of Benjamin Benson
and Kesiah Messenger

Married: Cynthia Vail

11 August 1820
Clark Count Indiana
Died: 18 October 1883
Hyrum, Utah



Cynthia Vail

Born: 28 February, 1801
Palmer, New York
Daughter of Gamaliel Vail and Lucy Manning
Died: 10 November 1877
Hyrum, Utah

Alva and Cynthia Vail Benson are the paternal great-grandparents of **Ivie Josephine Judy** who is the mother of **Ellis Ray Price**.

They traveled to the Salt Lake Valley with the Uriah Curtis Company in 1852. Alva was 52 and Cynthia was 51 years of age at that time. They also brought Alva's mother, Kesiah Messenger, who was 72 years of age.

Alva Benson was born December 13, 1799, in Onondaga County, New York, the third son of Benjamin and Kesiah Messenger Benson. At the age of 21, he married Cynthia Vail in Clark County, Indiana on August 11, 1820. She was the daughter of Gamaliel Vail and Lucy Manning Vail.

An expert carpenter, Alva was employed in building flour mills and saw mills. He moved from county to county in Indiana and Missouri. When he joined with the Saints in Jackson County, Missouri he built a home expecting to remain there, but after one year mob persecutions became so severe that the Saints were forced to leave. They moved to Fayette County, then to Far West in Caldwell County and to Clay County where Alva built a saw mill and furnished all the lumber used in the government fort at Leavenworth, Kansas. While living at Far West, Alva's 12-year-old son, Moroni, saw Joseph Smith arrested and taken to Liberty Jail.

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 2

The family left Missouri and settled in Illinois, 140 miles from Nauvoo, where they remained until May 1846. They wanted to go west with the Saints, so they moved into Iowa to get work and accumulate the necessary wagons, oxen, and a mill on the Pottawattamie Bluffs where Brigham Young and other Church leaders kept him employed building houses, mills and wagons. He was overseer and helped to build 30 wagons used in hauling Saints to Utah and he furnished ox teams to pull some of them.

The family then started for Utah with two wagons, two yoke of oxen, two cows and provisions. Twelve persons to go with these two wagons became part of the company in the care of Uriah C. Curtis, which arrived in Salt Lake City, September 29, 1852. Alva's son, Moroni, and daughter, Cynthia, walked most of the way, driving a small herd of sheep. One of the other children died on the plains.

Kesiah was born March 10, 1825 in Clark County, Indiana. She was introduced to William Clark Judy by her father, Alva Benson. He had decided that he would like William for a son-in-law and brought him home to meet his three daughters. William fell in love with Kesiah and after taking a walk, they said that they were going to be married. They had hoped to be married in the Nauvoo Temple, but it was closed, so they were married elsewhere. To them was born one son, William Alva. They crossed the plains, arriving in Utah in 1850 and located in Big Cottonwood, south of Salt Lake City. A year later, William Clark died and was buried in Salt Lake City, July 5, 1851.

Kesiah moved to Springville, where she became acquainted with Ira Allen's family, and December 1, 1852 married Ira Allen. Alva Benson and Ira Allen became close friends, and they worked together in Springville, Cedar City and in Hyrum where they both spent their last days.

At Springville, Alva built his first home in Utah. After a year, he was called to Iron County to help build a fort as protection against the hostile Indians. His wife and son, Moroni, and daughter, Cynthia, accompanied him to Cedar City where they remained about seven years. In the spring of 1860, Alva's family joined Ira Allen and others and headed for Cache Valley. Alva was then past 60-years-old. He was the head mechanic in building the dugouts and Andrew A. Anderson's log house (later sold to Niel B. Nielsen) at Camp Hollow in April and May. In midsummer and fall, Alva helped with the building of the fort. When the ox teams and men brought in the house logs from Dry Canyon, southeast of Hyrum, they left the first ones, enough for a house, just west of the Allen store building. Enough help was furnished Daddy Benson (Alva's nickname) so his was the first house built in Hyrum.

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 3

He planted and hoed his garden until his old age prevented further manual work. Daddy Benson thrilled many young people as well as older ones on Fast Days with his strong testimony of the restored gospel. He died October 18, 1883, in his 84th year at Hyrum, Utah. His wife had died six years earlier, October 10, 1877, at the age of 76.

Author unknown

Alva Benson (1799-1883)

The story of Alva Benson is one of the most fascinating of pioneer tales and typical of the life of those sturdy founders of this western commonwealth who gave so much to their posterity.

Alva Benson was born December 13, 1799, in Onondaga County, New York. He was the son of Benjamin and Kesiah Messenger Benson. When Alva was 15, his family moved to Clark County, Indiana. He married Cynthia Vail, daughter of Gamaliel Vail and Lucy Manning Vail. He moved to Rockville, Jackson County, Indiana in 1821.

With his father, he built a saw mill on White River for a man named Fishley. He moved next to Hendricks County, Indiana where he purchased 140 acres of land.

In the year 1832, he and his wife joined The Church of Jesus Christ of Latter-day Saints., the much-persecuted Mormons. He was ordained an Elder on February 14, 1832 by John Lewis. The whole Benson family was baptized during that year. They sold their land and moved to Jackson County, Missouri where he built a house on public lands and lived there a year.

The Bensons were driven out of Jackson County because they were Mormons. They were driven from place to place as they located, built and operated saw mills in almost every community in which they took up residence, including Pigeon Creek, Birch Creek, Clay County and Caldwell County, all prominent in the story of the atrocities committed upon the Mormons in those terrible days.

On September 11, 1839, the Bensons moved or were driven to Clarkswell, McLean County, where they were able to stay for five years and engage in their sawmill trade. In May of 1846 the family began preparation to go west with the

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51. Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 4

Saints. When they got to Pottawattamie County, Iowa, they decided to stay over and complete their preparations for the big trek, but remained there five years.

The Bensons started west in the spring of 1852 with their wagons and carts and crossed the Missouri River on July 4, 1852. They traveled three months and reached the Great Salt Lake Valley in the autumn of 1852.

They were sent to help colonize Springville and then down to Cedar City in Iron County. They returned to Springville for a year and then moved to Ogden. In the spring of 1860 they moved to Cache Valley. They met Ezra Taft Benson, father of the beloved apostle and president of the Church. They asked him about the opportunities in Cache Valley. Elder Benson replied: "It is a beautiful and promising valley. Go there and find the best spot you can, and you will be happy and prosperous there."

First camp was at what is now Wellsville where they stayed about a week, all the time surveying the valley for the best location. They found an area of land to which they could bring water by digging a nine-mile irrigation ditch. They joined with other families in working this project and apportioning the land. The Benson's property was on the spot now known as Hyrum, Cache County, Utah, now a picturesque and prosperous little farming community. Alva Benson, thusly, became the founder of the town of Hyrum from which so many prominent and stalwart Utahns have emanated.

Alva died October 19, 1883 at the age of 84. His wife, Cynthia, died November 10, 1877. They were the parents of 10 children—David, William, Kesiah, James, Lucy, Moronia, Ammon, Polly, Cynthia and George.

The Pioneers Alva Benson(1799-1883) and Cynthia Vail (1801-1877)

Alva Benson

Father:	Benjamin Benson
Mother:	Kesiah Messenger
Born:	13 December 1799, (Fabius or Doriter Doretta?), Onondago County, New York
Died:	18 or 19 October 1883
Married:	11 August 1820, Charleston, Clark County, Indiana (Cynthia) 5 November 1866, Salt Lake City, Salt Lake County, Utah, in the Endowment House by Wilford Woodruff. (Rachel Henrie)
Spouses:	Cynthia Vail: Born: 28 Feb 1801 – Died: 10 Nov 1877 Rachel Henrie: Born: 25 Mar 1802 – Died: 31 Oct 1883

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 5

Alva Benson's information continued...

Siblings: (infant son) (Onondago County, NY)
 John Price (Onondago County, NY)
 Alva (Onondago County, NY)
 Rhoda (Onondago County, NY)
 Lewis (Onondago County, NY)
 Elizabeth (Onondago County, NY)
 Jerome (Onondago County, NY)
 Electa, 8 Sep 1812 (Bath, Stuben County, NY)
 Betsy, 31 Mar 1814 (Bath, Stuben County, NY)
 Polly, 10 Feb 1816 (Bath, Stuben County, NY)
 Alfred, 17 Apr 1817 (Bath, Stuben County, NY)
 Lovina Kesiah, 27 Nov 1819 (Clark County, Indiana)

Cynthia Vail

Father: Gamaliel Vail
 Mother: Lucy Manning
 Born: 28 Feb 1801, Palmer, New York
 Died: 10 Nov 1877
 Married: 11 Aug 1820, Charleston, Clark County, Indiana
 Spouse: Alva Benson
 Siblings: (Daughter)
 (Daughter)
 (Daughter)
 Cynthia
 Gamaliel
 Malthea

Children & birth dates of Alva and Cynthia:

* David: 4 June 1821 (Rockville, Jackson County, Indiana)
 William: 16 Nov 1822 (Rockville, Jackson County, Indiana)
 * Kesiah: 10 Mar 1825 (Roundtown, Indiana)
 James: 16 Feb 1828 (Roundtown, Indiana)
 Lucy: 31 May 1831 (Larma, Clinton County, Indiana)
 *Moroni: 25 July 1833
 Ammon: 21 June 1836
 * Polly Elvira: 28 Jan 1839
 *Cynthia Eliza, 15 Sep 1841

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 6

Alva's childhood

Alva Benson came from a family of twelve children, eleven of whom lived to maturity. Alva was the third child of Benjamin Benson and Kesiah Messenger born in Onondago County, New York on the 13th of December, 1799. Onondago County is in the North Central part of the state, 200 miles from New York City and 135 miles from Albany. Onondago County was settled only eight years before Alva was born. The first saw mill was erected in 1793 and the first gristmill in 1794. Alva's family members were pioneers in the area. They had to work hard. Alva worked much of the day in the garden and at night slept on a bed made soft with corn husks. As he got older he slept in the loft of the cabin.

When he was 12-years-old, probably the spring of 1812, the Benjamin Benson family moved to Bath, Stuben County, New York where the eighth, ninth, tenth and eleventh children were born. Bath received its name from the warm springs there located on the banks of the Conhocton River. It was described as the most pleasant village in the western part of the state. In 1800 it contained almost 40 families.

The seven years that Alva spent growing up in Bath were learning years. He prepared himself for his life's work. He learned how to split planks using a glut and beetle. He learned to use a broad axe to make a round log square. He learned to make shingles. He learned about the water wheel which was used on both the saw mill and the gristmill. Alva probably helped his father build a mill during this time.

Work was not the only thing the Benson children did; they were a religious people and attended church each Sunday in Bath. Those who lived within a mile of the church walked to their meetings, and the others went by wagon. There was a warm, neighborly feeling among these frontier settlers and they had a rich social life.

In 1818 when Alva was 18, the Benson family left their home and small farm in Bath and traveled westward through the flat lands of Pennsylvania, across Ohio and into the central part of Indiana. Indiana was made a state only two years prior in 1816. The Benson family settled in Clark County where their last child, Lovina, was born November 27, 1819.

That was a busy year for Alva, helping to get the family settled, and perhaps helping to build a mill and getting acquainted with the people in this new area. It was here that he found the girl who became his wife. We don't know about their courtship and early life together. The girl was Cynthia Vail, a pretty girl, small and dainty, with dark brown hair. Cynthia had a special dignity that she never lost.

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 7

Cynthia's Childhood

Cynthia Vail was the granddaughter of Lt. Thomas Vail, who served in both the French and Indian War, and also in the Revolutionary War. When not in active duty, he pioneered in the forests of Vermont and cleared land of both trees and rocks. Cynthia's parents were Gamaliel Vail and Lucy Manning. She was born to them on February 28, 1801 in Palmer, New York. In her family, there were six children, five girls and one boy. She was the fourth girl.

Like Alva, Cynthia also knew the rigor of pioneer life since her father, a physician, traveled from place to place, in Indiana, Kentucky and Illinois, doctoring the people of this frontier country.

The book, *Pictorial History of Medicine*, tells us that the pioneer doctor of the early days had to forgo any "book learning". He relied instead on good sense, keen observation and a strong horse. His patients lived miles apart through heavily forested areas. In his saddle bag he carried Dovers Power, Dragon's Blood (at 25 cents a dose), Peruvian Bark (at \$1.00) and above all, Calomel. Bleeding, of course, was the main therapy. Surgery was not used at this time, not until 1882. And the first ether was used in 1846. Little was done to alleviate whooping cough, measles and diphtheria. Infant mortality was high. Frontier children often suffered from sickness and parental neglect. But there was no neglect in the Vail or the Benson families. Cynthia's father was a physician and appreciated by the people when he came into their area.

Cynthia was small and pretty. Emma Nielsen Mortensen, a granddaughter said, "As I think of her descendants I remember them as being a nice looking people, with small bones, nice hair." Cynthia was not only pretty, but she had a love for pretty things, as this has been expressed by her posterity.

Cynthia was 19 when she married Alva Benson on August 11, 1820, at Charleston, Clark County, Indiana.

Life together

Alva had land and built a home for his bride built in Rockville, Jackson County, Indiana. They had hardwood trees in their area and were able to make good sturdy furniture for their log cabin. After a year or two passed and carefully planed planks had seasoned, they had a good floor made from hardwood, and without cracks.

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 8

Each week Cynthia would scrub the floor with sand to keep it white and clean. Their first child, David, was born on June 4, 1821 and their second son, William, was also born there on November 16, 1822, but died the next year.

Alva and his family left Rockville and moved to Roundtown, Indiana, which was about 20 miles to the east. They built another home and stayed there for three years. Two children were born in Roundtown; Kesiah on March 10, 1825 and James on February 16, 1828. Alva, now a builder of mills, next moved his family to Larma, Clinton County, Indiana. This move was about 35 miles to the north. Here their daughter, Lucy, was born on May 31, 1831.

Joins the restored church

The year after daughter Lucy was born in 1832 Alva and Cynthia joined The Church of Jesus Christ of Latter-day Saints. Indiana lay directly on the path of the westward movement during the 1800's and the missionaries left Kirtland, Ohio and crossed the state line and came directly into Indiana. The Bensons accepted the gospel readily. Alva and Cynthia were baptized on February 14, 1832. Their daughter, Kesiah, who was seven-years-old, tells that they were baptized in the river where a hole was cut in the ice on that cold day. Kesiah also wrote in her history that the family believed the Lord, through the Prophet Joseph Smith, had again restored His true gospel to the earth again. They were baptized by Samuel Dowelling and confirmed by Uriah Curtis. It may be interesting to know that they were baptized two months before Brigham Young. Alva tells us in his history:

"My father and mother and all the family were baptized the same winter. I was ordained a priest by John Lawles, May 6, 1832. That same year we sold our land. My father and I and my brother, Jerome, moved to Jackson County, Missouri. We arrived there on November 17, and I built me a home on public land and lived there one year. Was driven out of the county by a mob because we were Mormons and were not of their faith."

An interesting event happened the first year that Alva was in Missouri. On April 6, 1833 the first attempt was made by the Church to celebrate the anniversary of its birthday. They met for instructions and service of God at the Ferry on Big Blue River. (The river was 6 miles from Independence.) It was a wonderful meeting described as "glimpse into heaven just before a storm" A little over three months later, on July 25, 1833 Cynthia gave birth to a son; they named him Moroni. It was just two weeks after he was born that they were driven from their home. Their daughter, Kesiah, was eight-years-old and she remembered hiding in some brush

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 9

and she had an earache. Her mother told her not to cry or the mob would hear her and find where they were hiding.

Joseph Smith tells about the conditions in Missouri at the time Alva Benson and his family members were there:

"In Missouri, a considerable settlement was formed in Jackson County; numbers joined the Church and we were increasing rapidly; peace and happiness were enjoyed in our domestic circle, and throughout our neighborhood; but we could not associate with our neighbors (who were many of them, of the basest of men, and had fled from the face of civilized society, to the frontier country to escape the hand of justice). In their midnight revels, their Sabbath breaking, horse racing, and gambling, they commenced to first ridicule, then persecute and finally an organized mob assembled and burned our houses (over 200), tarred and feathered and whipped many of our brethren, and finally contrary to law, justice and humanity, drove them from their habitations; who houseless and homeless, they had to wander in the bleak prairies till the children left tracks of blood on the prairies. This took place in the month of November and they had no other covering but the canopy of heaven, in this inclement season of the year, this proceeding was winked at by the government, and although we had warranty deeds for our land, and had violated no law, we could obtain no redress."

Alva, Cynthia and their six children then moved to Lafayette County away from where the main body of Saints moved. They were following the advice of Joseph Smith who wrote a letter to Edward Partridge, "Now, Brethren, I would suggest for the consideration to the conference, it being carefully and wisely understood by the council or conferences, that our brethren scattered abroad, who understand the spirit of gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West, those from the east and from the west, and from the far countries, let them fall in somewhere between these two boundaries, in the most safe and quiet places they can find; and let this be the present understanding, until God shall open a more effectual door for us for further consideration."

Alva wrote in his journal: "I, along with my father and his family and seven more families went to the next county southeast, which was Lafayette County. We stayed there two winters. We built a saw mill and a gristmill for one, John McClothen. We moved to Clay County. The main body of the Church was there. I repaired a gristmill and then rented it. Then in 1836, I moved to Platt County and built a saw mill. I then rented and sold lumber for the fort."

Alva and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51. Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 10

The fort Alva was referring to was Fort Leavenworth which was just across the Missouri River in Kansas. The great line of emigrant travel was along the military road northwest from Fort Leavenworth to Fort Riley. The two years at Fort Leavenworth were peaceful and interesting. They had contact with the military and with the Indians in the area. There were many different tribes. There were the Shawnee, Delawares, Pottawattamie and Wyandots and the friendly Mandans (many had skin of almost white, with hazel, gray and blue eyes). But Alva felt the need to be with the Saints. He needed their fellowship and to hear the counsel of the Church leaders so he left the Missouri River and took his family east to Caldwell County. As they traveled towards Far West, they came to a group of Saints living at Haun's Mill. This little settlement was on the banks of Shoal Creek, where there was timber for us and an undergrowth of hazel brush. They were welcomed by the Saints and part of the group stayed. Alva followed the promptings of the Spirit, not to stop, and their lives were spared. On October 30, 1838, the Haun's Mill massacre occurred. At that time there were about 75 saints living there and some were newcomers and were living in tents and wagons. Ivan Barrett described the massacre:

"October 30th, dawned, a gentle breeze rustled through the ripened corn fields and softly stirred the golden leaves of the wooded border lacing Shoal Creek. Men were busy cutting and husking corn, digging potatoes, and preparing for the approaching winter. Mothers were at their work, and merry laughter floated like tinkling music as the children played along the banks of the stream. ... all apparently were at peace and nothing warned the Saints of their approaching fate. It burst upon them with all the suddenness of a clap of thunder from a cloudless sky. Joseph Young... was sitting in his cabin with his baby in his arms, his wife standing nearby, when he glanced out the open door to see a mob of 240 armed men riding at full speed towards the mill."

When the militia invaded their settlement on their horses with rifles blasting the women and children ran across a stream and into the woods to hide. Mormon men and boys fled into the blacksmith shop and into the woods. The mob leader treacherously yelled, "All who desire to save their lives and make peace, run into the blacksmith shop. The mob then... fired between the logs. Those not wounded made a dash for the mill dam, raced across it to the opposite side and into the brush as the mob fired upon them. Any that were found alive were shot later. When the massacre ended seventeen Mormons were killed, including a ten year old boy.

Thirteen Mormons had been injured including women and children. Three militia men were injured, which indicates there had been some fighting back. After the militia left, the frightened settlers stayed in hiding until after dark, afraid the

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 11

militia would return to finish them off. When it was clear they were safe they hid the bodies of their dead in a well, and ran into neighboring settlements for help.

The Saints at Far West were shocked, outraged, and stricken with grief at the news about Haun's Mill. Then they saw the militia marching towards them, over the hill across the prairie, bayonets glistening in the setting sun. More than two thousand strong, the troops advanced and halted in a grove at Goose Creek. Terrified the people of Far West prepared to defend themselves. They made a breastwork of things on the edge of town facing the militia and the women frantically gathered their valuables, ready to take flight.

Alva and his family were there at Far West and he tells in his history that they were ordered to give up their arms to the militia and sign away their possessions. It was at this time that Joseph Smith and the other leaders were taken to Liberty Jail. Moroni, Alva's sixth child, was five years old at this time and he remembered them taking the Prophet to jail. Alva said "after the mob militia took our arms from us they ordered us to commence as soon as the weather would permit to begin our move out of the state. There was a man by the name of David Dial who hired me to build a 40 foot wheel that winter in Clay County. In the spring there was a man by the name of Castle who hired me to build him a saw mill and he furnished me a house and protection." They were glad to be away from the mob. At this time there were seven children. Ammon, the youngest, was three-years-old.

Alva writes, "In September 1839, I started for Illinois (but went) to McLean County, Illinois, where my wife's brother lived." This was 140 miles from Nauvoo as recorded by his daughter, Kesiah, in her history. It sounds like he had planned to gather with the Saints at Nauvoo, but went to visit this brother-in-law and found work, then stayed for five years. Polly was born in January of 1839 and Cynthia was born in September of 1841. In Pottawattamie, Alva had a small farm and built a house for his wife and nine children. During this time Alva took his two sons, David and James away with him to build a mill and make wagons. Cynthia was left home with seven children in their little home during the winter. Moroni was 13, and he remembers how hard they worked. He pounded corn on a hominy block, for corn bread and carried all the wood they needed for fuel a long 1 ½ miles, and cut elm trees for the cattle to graze on, to keep them from starving. Many Mormon families had gathered in Pottawattamie County, to prepare for the journey across the plains. About 40 branches of the Church were established. In 1848 Elders Hyde, George Albert Smith and Ezra T. Benson located with the Saints on Pottawattamie lands. Peace prevailed here. There were no mobs. In 1848, after President Brigham Young had returned from the first trip to the Great Salt Lake Valley, the people in Pottawattamie had a spiritual experience. The Apostles met in the home of Orson Hyde and they recorded:

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 12

"While we were met, the voice of God came from heaven and said, 'Let my servant Brigham step forth and receive the full power of the presiding priesthood in my church and in my kingdom.' Every person there heard it. Soon they heard a knock at the door and people came running and said, 'what has happened, the earth shook and our houses have been shaken, we know something is wrong.' And Orson Hyde said to them, 'Nothing has happened, go back to your homes, the Lord has just been whispering to us'." (printed in the *Deseret News* 1860)

While living in Pottawattamie Alva's and Cynthia's two oldest children were married. Kesiah married William Clark Judy on March 22, 1847. David married Elsa Ann Curtis on November 6, 1847. (I believe she was Uriah Curtis' daughter?) From Pottawattamie Indian lands Alva and his family went to Council Bluffs. Kesiah and William Clark Judy and their 2 1/2-year-old son, William (Bill), left in 1850 to cross the plains. Alva remained because he was employed by Brigham Young and other Church leaders building houses, mills and wagons. He was overseer and helped build thirty wagons used in hauling Saints to Utah. He was released to go to Utah two years later. Alva was 52-years-old and Cynthia was 51 when they made their trek across the plains.

Granddaughter Lucy Allen Quinney said, "On the 28th of June 1852, they began their trek to the rocky Mountains, having as part of their equipment two wagons, two yokes of oxen and two cows. There were twelve persons in those two wagons and they were part of the company led by Uriah C. Curtis, arriving in Salt Lake City on September 29, 1852."

After a three week stay in Salt Lake City, Brigham Young called the Benson family, along with others, to go south to Springville, which was called Hobble Creek. The fort was completed when they arrived and Alva obtained a plot of ground where he built his log cabin. Kesiah had joined them in Springville and married Ira Allen. Their stay in Springville was short. In 1853 Brigham Young called a group of 100 families to reinforce the colony at Cedar City so they packed up and headed south. Kesiah and Ira were part of this group. Alva and his family lived in Cedar City for 7 1/2 years, the longest of any place during their marriage. They felt their mission to help build up Cedar City was completed. They sold their home and little farm and packed all their belongings in a wagon and started north. They left in the fall of 1859. They were told about a place called Cache Valley where there was land and water in abundance, and that timber and wood to burn was in the nearby mountains. Polly, Lucy, Cynthia and Kesiah all went with their husbands in their own wagons. Moroni, who was not married, packed the wagons and drove the oxen. Alva was 60 and Cynthia was 59.

Alva Benson and Cynthia Vail traveled to Utah on the Uriah Curtis Company in 1852. He was 52 she was 51, Alva also brought his mother Kesiah Messenger Benson who was 72. pg. 13

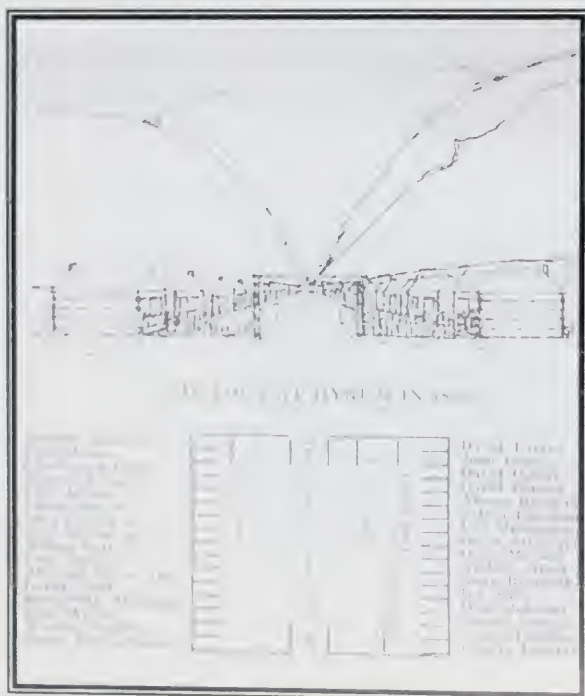
When they arrived in Cache Valley they met Peter Maughn who had settled in Wellsville. They borrowed horses and scouted out the valley. Finally deciding to settle what is now known as Hyrum, Utah on the south end of the valley. The Wellsville pioneers were doubtful of their success, for they called the place a wolf range. When they first arrived they found a place with a spring on the north side of a long hill. This place they called Camp Hollow. They built thirteen dugouts in the hillside and used some wagon boxes set down on the ground, and built one cabin. They dug canals and planted crops. Alva was the oldest man in the group. He took an ox team and gathered provisions and food to eat for the men working on the canal. Their next concern was the construction of the fort. Alva Benson built the first home (log cabin) on the north side of the fort. Originally a town was to be built at the site of the church farm and was to be named Joseph so they decided to name their town Hyrum because in life Hyrum was always close to Joseph. The town of Joseph was never built at the church farm and the place is now called College Ward.

While living in Hyrum Alva took a second wife. He married a widow, Rachel Henrie. Cynthia Vail Benson died at the age of 76. When Alva was 81 one of his grandsons took a sleigh to his home and asked him to take a sleigh ride. Alva at once consented. When he was driven to the meetinghouse, and invited to step inside, his surprise was complete. He was paid tribute to with talks and a poem reading. A large dinner was laid on the table and Professor Savage's band enlivened the proceedings with sweet music and dancing ensued. Alva died in his home at the age of 84. (See page 102 for the life history of Rachel Henrie.)

Recollections from the descendants of Alva Benson and Cynthia Vail Benson.

Pictured below: Haun's Mill location in Missouri

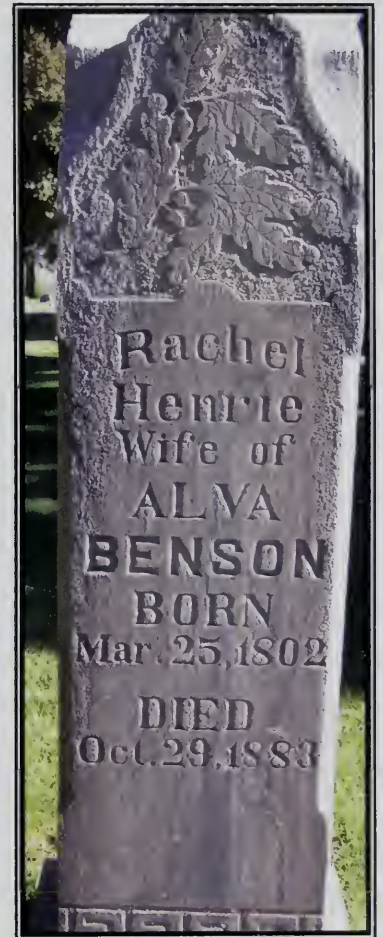
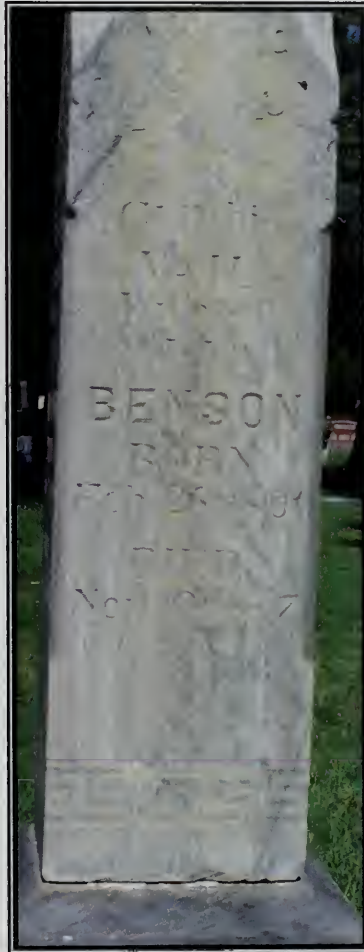
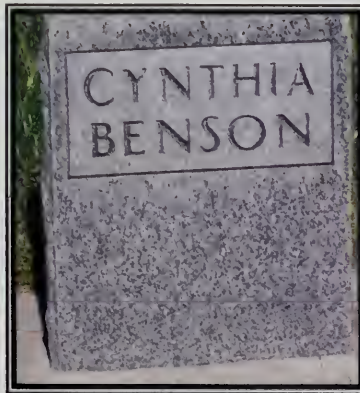




Hyrum, Utah

Settlement of 1860

Family names listed...
Adam and Melissa Smith
Ira Allen and Cynthia Allen
William Alva Judy



Above: head stones of the Benson family. Alva Benson, his first wife Cynthia Vail Benson and second wife Rachel Henrie Benson. Rachel had two children when they married. Rachel and Alva were married later in life and had no children. Alva and Cynthia Vail are the grandparents of William Alva Judy, and Rachel is the grandmother of Alseoun Smith. William and Alseoun were married in 1869. It is likely that they witnessed the marriage of their grandparents. The Benson, Smith, Allen and Judy families moved to the various settlements together. Assumedly there must have been a tight connection between these families.

Alva Benson Patriarchal Blessing

A blessing by William Draper Senior, Patriarch upon the head of Alva, son of Benjamin and Kesiah Benson, born in Eritah, Onondago County, New York, December 13, 1799.

Dear Brother Benson: I lay my hands upon thy head in the name of Jesus Christ and by the authority of the holy priesthood I bless thee with a father's and a patriarchal blessing. And I say unto thee inasmuch as thou hast received the priesthood and entered into the new and everlasting covenant if thou art faithful thou shall be blessed with a multiplicity of blessings which shall enable thee to fill thy place and station and do the work which is appointed for thee to do on the earth. For thou art called of God to do a good and great work in thy day and generation and to assist in bringing forth His kingdom upon the earth.

Thou art of Ephraim, and thou shall be a father and patriarch at the head of thy family only authorized to rule and govern thy family and all the subjects of thy kingdom which shall be given thee both in time and eternity. Thou art a High Priest after the order of Melchizedek, and it is thy privilege to have the mysteries of the kingdom made known unto thee and have the ministering of angels. And if thou will purify thyself before the Lord to even see God and converse with Jesus Christ as with an elder brother because thou art of the blood of Ephraim and thou and thy posterity shall be blessed with the posterity of Ephraim and they shall be (next line was cut off on the copy provided).....earth and thou shall rejoice in the work of their lands for they shall honor and obey thee and prosper in all the land of their lands. Thou shall be a mighty counselor in the Church and Kingdom of God and many shall look up to thee for counsel and instruction. Those shall have much revealed to thee and prophecy many things and rejoice much in the works of the Lord and in the end of thy probation be changed from mortality to immortality and reign on the earth with Christ a thousand years. And finally be crowned in the Celestial Kingdom of God with eternal life in a mansion of glory prepared for thee and thine.

All these blessings, dear Brother, shall be conferred upon thee if thou art faithful to the end of thy probation. For I ask God the Eternal Father in the name of Jesus Christ to seal these blessings upon thee and I seal them upon thee by the authority of the holy priesthood and in the name of Jesus Christ seal you up to eternal life. Even so, Amen.

Cynthia Vail Benson Patriarchal Blessing

A blessing by William Draper, Patriarch upon the head of Cynthia, Wife of Alva Benson and daughter of Gamaliel and Lucy Vail, born in Palmer Town, Seneca County, New York, February 28, 1801.

Dear Sister: I lay my hands upon thy head in the name of Jesus Christ and by the authority of the holy priesthood and bless thee with a fathers and patriarchs blessing. And because thou art faithful thou shall be blessed abundantly with such blessings and qualifications as shall be wise and happy in the earth, in thy family and in church and kingdom of Jesus Christ on the earth.

Thou art of the mingled blood of Ephraim and Manasseh. And thou shall be blessed with all the power and privilege of the holy priesthood to qualify and enable thee to stand in union with thy companion at the head of thy family and thou shall aid and assist thy companion in governing thy posterity and connection to subjects of the kingdom which shall be numerous and honorable and they shall honor and obey their parents which shall cause thee to rejoice. Thou shall partake of all the blessings and honors conferred upon thy companion, connection and posterity forever. Thou shall receive much of the good things of heaven and earth and pass along through thy probationary season with cheerfulness have all the gifts and blessings thou desirest if thou art faithful and rejoice much in the work of the Lord and in the end of thy probation be changed and made immortal and reign on the earth with Christ a thousand year and then be crowned with eternal life in the celestial kingdom of God in a mansion of glory prepared for thee and thine.

All these blessings, dear Sister, are sure for thee if thou art faithful to the end of thy probation. For I ask God the Eternal Father in the name of Jesus Christ to seal these blessings upon thee and I seal them upon thee by the authority of the holy priesthood and in the name of Jesus Christ seal you up to Eternal life. Even so Amen.



Editor's Note... An Endowment House was a building or place where ordinances were administered outside of the temple itself. Moses erected a tabernacle in the wilderness as a "temporary temple." The upper floor of the Council House, Salt Lake City's first public building, served 2,222 members of the Church as their Endowment House between February 21, 1851 and May 5, 1855.

Recognizing the need for a separate dedicated structure for the administration of the endowment, the Endowment House was built on the northwest corner of Temple Square to function during the construction of the Salt Lake Temple. At the time of its dedication, President Brigham Young declared that the Endowment House was "The House of the Lord." The Endowment House was designed by Church architect Truman O. Angell.

The Endowment House was located on the northwest corner of the temple block in Salt Lake City, the Endowment House served as a temporary temple for Church members in Utah Territory from 1855–1889 during construction of the Salt Lake Temple. The two-story adobe structure was razed in 1889, four years prior to the completion of the Salt Lake Temple.

*Through family history we discover the most beautiful tree in the
forest of creation... our family tree.*

*Its numerous roots reach back through history,
and its branches extend throughout all eternity.*

Family history is the expansive expression of eternal love.

It is born of selflessness.

It provides opportunity to secure that family unit forever.

J. Richard Clarke

*"I have no greater joy than to hear that my children
walk in truth."*

3 John 1:4



Adam Smith
(left)

Melissa Amanda
Henrie Smith
(right)

Alseoun Smith
(Judy)
Below



William Holmes Walker Freight Train (1857)

Departure: 14 July 1857

Arrival: 4-11 September 1857

86 individuals and 28 wagons were in the company when it began its journey from the outfitting post at Florence, Nebraska (now Omaha).

(A Freight Train carried supplies from the East. It was small in number so it moved faster.)

Family traveling with the company

George Adam Smith, (32)
Melissa Amanda Henrie
Smith, (29)

John Smith, (Unknown)
Alseoun Smith, (6)
Octaves Smith, (5)
Joseph McGinnis Smith, (Infant)

William Holmes Walker Freight Train (1857) pg. 1

Trail Excerpt (unedited):

"Arrival and Latest News," *Deseret News* [Weekly], 19 Aug. 1857, 188. EE

Elder William Walker's freight train was at Deer Creek on the 8th inst., and Elder Israel Evans' hand-cart company would arrive there that evening. Elder Benjamin Ashby is with Elder Evans. There are 30 hand-carts, 2 teams and some 150 persons in the company; they are very lively and making good progress.

Trail Excerpt (unedited):

Musser, Amos M. to President Appleby, 16 July 1857, in *Latter-day Saints' Millennial Star*, 26 Sept. 1857, 620-22.

LETTER FROM ELDER A. M. [AMOS MILTON] MUSSER

On the Plains, five days from Florence, July 16, 1857.

President Appleby.

Dear Sir—I now beg to submit for the satisfaction of your readers a brief statement concerning the emigration of 1857. Captain William Walker's company was the first that left Florence for the mountains. I succeeded in organizing it on the 13th ultimo, while encamped on the Little Papeau. It numbered eighty-six souls, twenty-eight wagons, fifteen horses, three mules, one hundred and forty-one head of oxen, twenty-six cows, nineteen loose cattle, and one hand-cart. **Before they left, about twenty-seven of the emigrants were baptized—a number for the first time. Among the candidates for this ordinance appeared the venerable Thomas B. Marsh, once President of the Twelve Apostles. He received this holy rite in all humility, and is now on his way to Zion, rejoicing in the salvation of the Lord.**

On the evening of the 13th ultimo, the first company of hand-carts, under the supervision of Elder Israel Evans, made its appearance on the opposite bank of the muddy Missouri; they were detained several days in Florence on account of incessant rains, which swelled the small streams to an impassable depth. The company numbers one hundred and forty-nine souls, (eighty of whom are females—twenty-one under eight and two over sixty years old, the eldest, a female, sixty-eight years old,) twenty-eight hand-carts, and an excellent four-mule team. We furnished them with a good out-fit, and they left Florence on the 19th instant, feeling well and in high spirits. Before getting under way the next morning from the Little Papeau, brothers Taylor and Snow came up and gave them many words of encouragement, and blessed them in the name of our Redeemer.

The week following the departure of this company, Captains Jesse B. Martin's

William Holmes Walker Freight Train (1857) pg. 2

and Jacob Hoffein's [Hofheins'] companies arrived; the former consisted of one hundred and ninety-two souls, thirty-four wagons, one hundred and thirty oxen, seven cows, and one horse; the latter, after being augmented by accessions from St. Louis, numbered two hundred and four souls, forty-one wagons, one hundred and seventy oxen, seventeen cows, and four horses. These two companies left a few days after their arrival.

The Danish team company, under the direction of Captain M. [Matthias] Cowley, arrived on the 2nd instant, and left on the 6th; it numbered one hundred and ninety-eight souls, thirty-one wagons, one hundred and twenty-two oxen, and twenty-eight cows.

On the 3rd instant, the Danish hand-cart company arrived, under the supervision of Elder J.[James] P. Park, and other Valley brethren. This company numbered about three hundred and thirty souls, sixty-eight hand-carts, three wagons, and ten mules. Captain [Christian] Christianson, a Dane from the Valley, was deputed to conduct them to Utah; they left on the 7th instant, in good spirits.

On the 8th instant, the freight train, under the guidance of Elder W. [William] G. Young, came in with several accessions at Florence. This company number fifty-five souls, nineteen wagons, eighty-three oxen, four cows, and one mule. I have the honour to be numbered with this train. On the 12th instant we left Florence, and are now five days from that place. Our company is the last one on the Plains. We have a thorough organization; brother J. A. Little, president; W. G. Young, captain; Henry Lunt, chaplain; Albert P. Tyler, sergeant of the guard; and your humble servant, clerk and historian. Besides these brethren from the Valley, we have brothers P. H. Young, James Case, and G. W. Thurston, with us. Sister Nancy Kent, President Brigham Young's eldest sister, is accompanying us to Zion; she is seventy-one years old. By recapitulating, we find that there are now on the plains one thousand two hundred and fourteen souls, one hundred and fifty-seven wagons, six hundred and forty-six oxen, twenty horses, eighteen mules, seventy-five cows, nineteen loose cattle, and ninety-seven hand-carts; add to these the isolated emigrants in company with brother Taylor and others, and you will have the sum-total of our this year's emigration; which, I believe, have been as well fitted out, and are under as prosperous circumstances, as our emigrants have been in any preceding year. Our united desire is to see all things pertaining to the emigration brought to a successful conclusion, and satisfactory to all parties concerned. May the Lord assist us all in bringing about these results, is my prayer. Amen.



George Adam Smith

Born: 6 May 1826
Eppingen, Heidelberg, Germany
Son of Michael Schmidt & Eva K. Ewinger

Married: Melissa Amanda Henrie

4 October 1849
West Virginia
Died: 6 August 1916
Rexburg, Idaho



Melissa Amanda Henrie Smith

Born: 11 July 1827
Marriott, West Virginia
Daughter of Joseph Pugh and Rachel Henrie
Died: 15 June 1896
Rexburg, Idaho

Adam and Melissa Henrie Smith are the maternal grandparents of **Ivie Josephine Judy Price** who is the mother of **Ellis Ray Price**.

George Adam Smith and Melissa Amanda Henrie Smith traveled with the William Walker Company in 1857. Adam was 32-years-old and Melissa was 29 at that time. Rachel Henrie, Melissa's mother, came to Utah to be with her daughter when she was 72-years-old. There are no records indicating how she came or who brought her.

In the year of 1830, his parents Michael and Eva Katherina brought their four children, Adam, Christopher, John and Elizabeth to America. Adam was then seven-years-old. They landed in Baltimore, Maryland and settled in West Virginia. Adam was the oldest of 11 children, most of whom were born in Williams District, Wood County, West Virginia. Four of Adam's brothers fought in the Civil War. William, John, Philip and Jacob. William was shot through the left lung and died. Jacob was on the steamship, Sultana, which was blown up in the fall of 1866. Philip was shot and died later of gangrene.

Adam met Melissa Henrie while he was working on her mother's (Rachel Henrie) farm in Wood County, West Virginia. They fell in love and were married 4 October 1849.

Adam and Melissa made their home in West Virginia until after their first

George Adam Smith and Melissa Henrie Smith traveled with the William Walker Company in 1857. Adam was 32-years-old and Melissa was 29. pg 2

two children were born, Alseoun and Octavious. Grandfather was desirous to go west and he finally persuaded his wife to leave her lovely home and come with him. They sold part of their land and started for California. They traveled as far as Ohio where their third child was born. While there, Mormon Elders visited them. They were converted to the truthfulness of the Gospel and were baptized in 1855. This was sad news to their relatives back in Virginia for they looked upon Mormonism with horror.

Adam and Melissa joined the Saints in journeying to Utah. They started with well-equipped wagons and good horse teams, three or four milk cows and plenty of provisions. When Melissa was preparing for the journey, she sewed and quilted gold pieces in an underskirt and wore this skirt wherever she went. She was very thankful for this for when she was in need of money she would cut out a piece at a time.

There was so much suffering and hunger in this company of Saints that she was glad to have some means to help relieve their suffering. She divided her provisions with them until they were soon without food for themselves. As the horses of the leads and the scouts were stolen and killed by the Indians, Grandfather was asked to give up his horse, one by one, and compelled to put the milk cows in their place until the last cow was in the yoke and dried up. This left the three little children without milk and proper nourishment, and they became ill. Grandmother was thankful for early training in medicine and nursing for she needed it now to save the lives of her little ones and the suffering of others. With the Lord's help, she saved many a faithful soul as well as bringing her own children through alive.

They traveled in Captain Walker's Company across the plains with the Mormon Saints; they arrived in Salt Lake City in 1857 and settled in Bountiful, Davis County, Utah without any money and just a covered wagon for shelter. Melissa took very ill from the long strenuous journey with its many exposures and privations. Later in the month of February 1858, she gave birth to her fourth child in the enclosure of a tattered well-worn covered wagon. There the rain and storms came in on her and her new baby, which nearly caused the loss of their lives.

Melissa's health was broken, and she never was well again. The family moved to Logan, then to Providence, Utah, where she took her turn with other mothers, standing guard all night with loaded muskets to protect their children and themselves from being killed by the prowling Indians and having their scanty provisions stolen while the men folk were holding the main tribe in check in the narrow gorge up the canyon. Other times she would stand with musket in hand guarding her little family while Grandfather left to hunt for food or game to keep his

• • •

George Adam Smith and Melissa Henrie Smith traveled with the William Walker Company in 1857. Adam was 32-years-old and Melissa was 29. pg 3

children alive. Also she kept guard while he helped build a fort to keep the Indians out and to protect the women and children. Later, when the times grew better and the Indians less violent, the family moved to Hyrum and obtained land of their own.

They lived in a cellar when they first came to Bountiful, and it was here that their daughter, Josephine, was born February 20, 1858. It rained the night she was born, and the floor was covered with water the following morning. Their son, Ellington, was also born at Bountiful, February 17, 1860. The family was sealed in the Endowment House, October 24, 1863.

(Insert by Kate E. Farnes Bernsten, Daughters of the Utah Pioneers, 1948:) In 1861, they moved to Hyrum, Utah and lived in a wagon at Camp Hollow for some time when a fort was built to protect the Saints from the indians. Grandfather Adam Smith, Ira Allen, Dave Craft, George and Hans Nielsen, Andrew Anderson, and other pioneers assisted in the building of their forts, which were in a row up the main street of Hyrum, Utah. They lived here for eight years during which time their daughter, Edalene, was born, August 22, 1862. Their daughters, Rozella and Rozetta, were also born in the fort and their youngest daughter, Zoyara, probably was born there too. Later, a house was built on the Main Street of Hyrum where the family lived until all of the nine children were married.

In 1884, some members of the family were called by the Church to go into the Snake River Valley, Idaho, to assist in colonization of that section of the country. They were called by President Thomas E. Ricks to run the gristmill for the Saints at Rexburg, Idaho. Other members of the family went there to homestead land. Thereafter, opportunities and developments in the new section of the country took seven of Adam and Melissa Smith's children to Idaho. At this time there was turmoil in the family. Adam Smith had moved three times in his life, each time to a new country and had pioneered for so many years that he did not want to move to Idaho. He had a nice house and all his boys were with him but one, so the decision was made, and they parted . . . Melissa came to Idaho to be with her girls." A little house was constructed for her on the property of her daughter, Edalene Smith Farnes, by her sons-in-law, Wells E. Cheney. She lived there until she died June 15, 1896.

About 16 years later, being elderly, Adam Smith came to Rexburg, Idaho, being accompanied by his daughters, Alseoun and Edalene, at the request of Joseph McGinnis and Octavious' families who had cared for him all of these years. He lived at the home of his daughter, Edalene Farnes, until he died at the age of 91 years on August 2, 1916. He was buried at the side of his wife in the Rexburg cemetery.

The Deseret News in their section, "*Gallery of Pioneers*" about the year 1923, published the following:

George Adam Smith and Melissa Henrie Smith traveled with the William Walker Company in 1857. Adam was 32-years-old and Melissa was 29. pg 4

Adam Smith, pioneer of 1857, deserves to be held in grateful remembrance for the part he played in building this great state. He was the son of Michael and Eva Katherina Ewinger Smith and was born in Germany in 1825. He crossed the plains in Captain Walker's Company and settled first in Bountiful where in the early history of Davis County, he took a prominent part. He had been in Utah only a short time when he took part in the Echo Canyon Episode at the time of the Johnson's army. He later moved to Cache Valley, where he was also a leader in community activities, particularly at Hyrum. He died at an advanced age, honored and revered by a large family, and held in high esteem by all who knew him.

Recollections from Rozella C. Ellis, granddaughter

Melissa Henrie

Wife of Adam Smith

Her grandfather, Daniel Henrie, was a government surveyor through Virginia when the railroad was being built. He bought hundreds of acres of fertile land in Woods, West Virginia which was divided among his children and grandchildren. Melissa's mother was Rachel Henrie.

Melissa Henrie was born in Marriott, West Virginia, 11 July 1826. Melissa had a brother, Morgan. Their mother was Rachel Henrie and her father was Joseph Pugh. Both children took their mothers maiden name and were raised by their mother who lived on their grandfather Daniel Henrie's land. The story has been passed down through generations that Rachel never married their father. She went to help her sister, Margaret, when she had a baby and while staying at their home she became pregnant by Margaret's husband, Joseph Pugh. Rachel gave her children the best education that was offered in those days.

When Melissa was a young lady she became engaged to a wealthy shipbuilder, but after learning that he was man of the world she broke off their engagement. She met Adam Smith while he was employed on her mother's farm in Wood County, West Virginia. She married Adam Smith in West Virginia in 1849.

Melissa and Adam had two children, Alseoun ad Octavious, while living in West Virginia. A short time later they started west traveling as far as Ohio where their third child was born. While there, Mormon Elders visited them. They were converted to the truthfulness of the Gospel and were baptized in 1855. They then

George Adam Smith and Melissa Henrie Smith traveled with the William Walker Company in 1857. Adam was 32-years-old and Melissa was 29. pg 5

joined the Saints moving west to Utah and traveled with the Captain Walker Company in 1857.

In Hyrum, Adam took a great part in constructing roads, canals, and irrigating projects and helping build up that part of the country. Melissa taught the first school in Hyrum by turning one room of her humble little home into a school room, teaching the children of the community as well as her own. She continued her medical training by correspondence from back east in the practice of medicine and she did a great deal of good among the sick. She also accompanied the doctors in surgical work. She saved many a soul after the doctor had given up all hopes.

She assisted her companion in rearing and educating her family. They were the proud parents of nine living, healthy children, five girls and four boys, all reared and educated in the Church. Although her health was broken for life and she suffered as an invalid for many years before her death, she never complained, but often dreamed of her comfortable and happy home she had left in Virginia for the sake of the Gospel. They had nine children and lived in some very harsh conditions in the Hyrum area. They lived there until all of their children were married.

Melissa was a woman of culture and refinement and won the love and respect of all who knew her. She read many good books, including the *Bible* and other Church works. She studied medicine, was an excellent nurse and went about doing much good in the early days of Cache Valley. She was instrumental, through her skill, faith and love for humanity, in saving the lives of many, even after doctors had said that no more could be done for them. She taught the first school in Hyrum, Utah. Her son, Joseph McGinnis, assisted her with the small children. She was honest with the Lord. Her children remember her saving every 10th egg. She taught her children the beautiful, character-building principles, and the law of chastity above all else. Just a few months before she was 70 years of age, she suffered with dropsy and was ill for about six weeks. On the evening of June 15, 1896, she asked that the elders of the Church call and petition the Lord that He take her if it be His will. Immediately after the elders had done so, Grandmother looked up at them and thanked them kindly, then peacefully passed away. I will never forget the impression this instance made upon me as it was the first time in my life I had seen the power of prayer made manifest showing the mercy of our Heavenly Father to those who seek Him in faith.

Her mother, Rachel Henrie, joined her in Utah eight years later. She came to Utah to be with her daughter in her later years. She accepted the Gospel and went to the temple before she died.



Melissa Amanda Henrie Smith

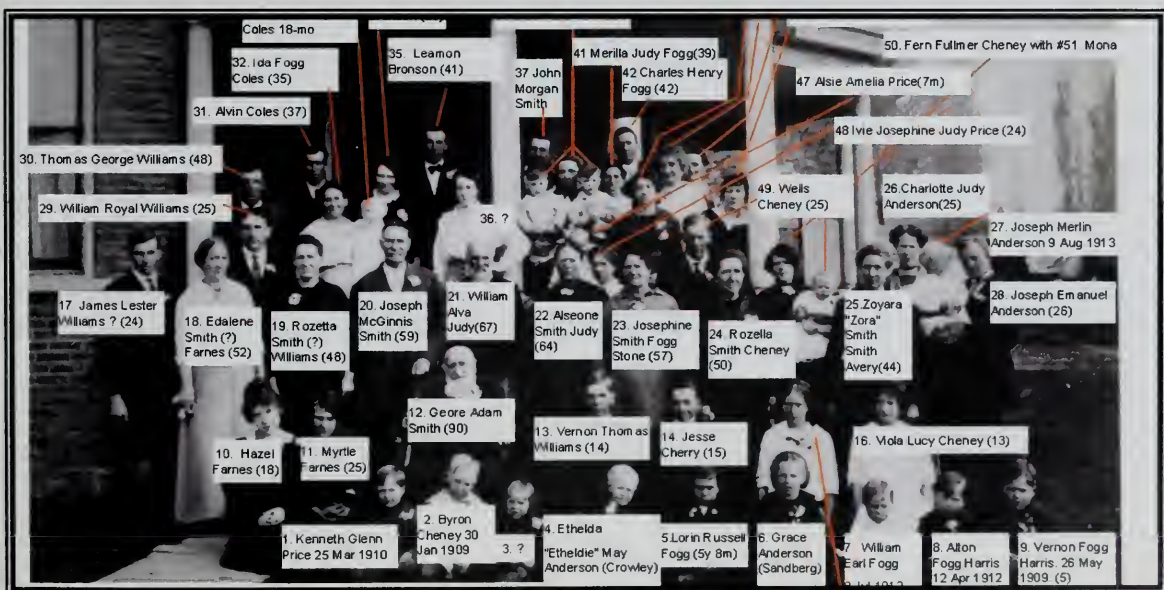
George Adam Smith

Both buried in the Rexburg, Idaho

Melissa Smith died the 15th of June 1894, leaving Adam alone in Utah with two of his sons. Sixteen years later he moved to Idaho to live with his daughters and also died in Rexburg, Idaho. He was buried next to his wife, Melissa Amanda Henrie Smith.



George Adam Smith Reunion 1914



Rachel Henrie

Born: 25 March 1802

Wood County, West Virginia

Daughter of Daniel Henrie and Sarah Mundell

Married: Alva Benson

5 November 1866

Salt Lake City, Utah

Mother of Melissa Henrie Smith

Rachel Henrie was born in West Virginia and lived on a 160-acre tract of maple timberland, which was given her by her father, Daniel Henrie, and mother, Sarah Mundell. Her father, Daniel Henrie, was a U.S. surveyor.

Rachel Henrie had two children and the father was listed as Joseph Pugh. Both children took their mothers maiden name, which suggests they were never married. She raised here children alone and lived on her father's land. The story has been passed down through generations that Rachel never married the man who fathered her two children. She went to help her sister, Margaret, when she had baby and while staying at their home she became pregnant by Margaret's husband, Joseph Pugh.

Rachel gave her children the best education that was offered in those days. She lived with her two children, Melissa Amanda and Morgan and when they grew to adulthood they were each married.

Melissa married Adam Smith and joined the Mormons and left West Virginia to go west. After eight years Rachel Henrie left all she possessed following Melissa to Utah to be with her daughter. This was about 1864.

She joined the Latter-day Saints. She met Alva Benson at Hyrum, Utah and was sealed to him in the Endowment House, November 5, 1866.

While living in Hyrum, Rachel Henrie met and married Alva Benson. She became his second wife in a polygamist marriage. What is not written or told in any of the histories that have been passed down is about the relationship between the daughters of the Alva Benson and Rachel Henrie. Their families were about the same age and must have been good friends to introduce their parents. Rachel Henrie being single and older and may have needed someone to take care of her.

The Alva Benson family came to Hyrum, Utah at the same time as the Ira and Kesiah Benson family. Kesiah's oldest son, William Alva Judy, by her first husband, William Clark Judy, married Alseoun Smith the daughter of Melissa and George Adams. They were all connected by marriage. When Alseoun and William went home to visit their grandparents it involved only one stop as William's grandfather had married Alseoun's grandmother in a polygamous relationship.

Rachel died 29 October 1883 in Hyrum, Utah. She was married to Alva Benson for 17 years. Alva Benson died 18 October 1883 in Hyrum, Utah just 11 days before Rachel. Cynthia Vail Benson, Alva's first wife, died five years later also in Hyrum, Utah.

(See Page 87 for grave stone information.)

Rachel Henrie Benson Patriarchal Blessing #1

Hyrum, Cache County, Utah. December 22, 1870

A blessing given by John Smith, Patriarch upon the head of Rachel Benson, daughter of David and Sarah Henrie, born in Wood County, Western Virginia, March 25, 1802.

Sister Rachel: As thou hast desired it I place my hands upon thy head to bless thee and I ask God the Eternal Father to let his spirit rest upon thee that thy heart may be comforted and that you may have grace and strength sufficient for thy day.

Thou hast seen many changes and past through trying events. Be of good cheer for the Lord knoweth thine integrity. He hath heard thy petitions and will reward thee among the daughters in Israel who have fought the good fight and won the prize. Thou shalt fulfill thy **aspiration** (illegible word, best guess) and in time go down to thy grave like a shock of corn fully ripe for the garner of our Lord. Let thy faith fail not and thy days shall be lengthened till thou art satisfied. Thou shalt be strengthened in body and be blest in the labor of thy hands and shall not lack for food and raiment.

Thou art of the blood of Joseph and have forsaken house and kindred for the Gospel's sake. Thou art entitled to the blessing of the new and everlasting covenant. Let thy heart be comforted for better days await thee and thy name shall be held in honorable remembrance among the Saints and written in the Lamb's book of life. This blessing I seal upon thy head and I seal thee up to eternal life to come forth in the morning of the first resurrection. Even so, Amen.

Rachel Henrie Benson Patriarchal Blessing #2

Hyrum Cache County, Utah, September 14, 1871

A blessing given by Charles W. Hyde on the head of Rachel Benson, daughter of Daniel Henrie and Sarah Henrie born March 25, 1802 Western Virginia.

Rachel, I place my hands upon thy head and I place a seal which never shall be removed. Thou art one of a noble spirit come on this earth to do His will. Although you have waded through much tribulation, the angel of the Lord is with thee. And your last days shall be your best days. Your table shall be spread with all the comforts of life. You shall have visions and dreams to comfort you and the treasures of knowledge from time to time.

Thou art of Joseph and a right to the fullness of the priesthood. Thy posterity shall rise up and bless thee in thine old age. And you will hardly sleep in the dust when you will come forth in the morning of the first resurrection and thy works shall follow thee. These blessings I seal on your head with eternal life to God and the Lamb. Forever and ever, Amen.



Alseoun Smith

Born: 16 July 1850

West Virginia

Daughter of George Adam and
Melissa Amanda Henrie Smith

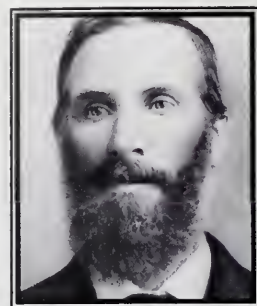
Married: William Alva Judy

15 November 1847

Salt Lake City, Utah

Died: 30 July 1925

Ammon, Idaho



Alseoun Smith Judy is the mother of Ivie Josephine Judy Price who is the mother of Ellis Ray Price.

She crossed the plains with her parents, George Adam Smith and Melissa Amanda Henrie Smith, at the age 6 in the William Walker Company in 1857.

Alseoun Smith was the oldest child. In traveling to the Salt Lake Valley her folks were a little better off than most, having with them cows, horses and a wagon. This condition caused them to be less subject to suffering than some of the others.

Their company was just behind a company where a young man was skinned by Indian braves right before the eyes of his company. This is the way it was said to have happened: A squaw was stooping over the river, doing her washing when the boy saw her, took aim and shot. He had vowed that he would shoot the first Indian that he saw and the squaw happened to be the one. In not more than an hour, a large band of Indians overtook the company and threatened to skin the whole company unless they turned over the guilty person. The company had hid the boy in a barrel of beans, but rather than all die, they gave him up.

The Smith family settled at Hyrum, Utah, at the request of Brigham Young. Alseoun spent her childhood and young womanhood there.

Alseoun was married at 19. Her courtship and marriage was highly favored by her parents. Although both Alseoun and her future husband, William Alva Judy, had other suitors, they followed their parents' wishes and were married in the Salt Lake Endowment House on November 15, 1869 by Daniel H. Wells. They lived at Hyrum, Utah until 1884. To make their living, William Alva Judy or Bill, as he was called by his friends, would help others with their work and especially haul wood for them. At Hyrum, six children were born: Melissa Kesiah, born August 29, 1870; William Aaron, November 28, 1871; Elvira, May 14, 1873; Merilla, February 27, 1875; Elmina, March 31, 1877; Angelia, November 18, 1878. Two of them, the oldest and

• • •
**Alseoun Smith traveled with her parents in the William Walker Company in 1857.
She was 6-years-old at the time. pg. 2**

the youngest—Melissa and Angelia, died of diphtheria in August of 1883.

Soon after this, William and Alseoun and their little family moved to Idaho to live on a homestead farm of 160 acres in Salem, Idaho. Three more children were born to them at Salem: Charlotte, September 21, 1888; Ivie Josephine, May 9, 1890. Elvira passed away in August of 1890, of appendicitis. Junius Victor was born April 6, 1895.

Alseoun was a woman who looked after her neighbors. If anyone was sick in the neighborhood, they always came to her for help. She was a natural nurse. She was credited with saving two of the neighbor's children.

She was a hardworking lady. In those days when lye was not available, it was taken from the ashes and made into soap. She also ran a spinning wheel and made clothes out of yarn. Merilla and Elmina were thrilled to wear a new pair of knit stockings to a dance.

Alseoun sacrificed her own strength for her children, so they would have a chance to do things. She would pick fruit from their farm to sell. She and Elmina would sell 20 quarts of currants for a dollar. They also crocheted bedspreads, doilies, rugs and tablecloths.

She was always glad to have parties in her home for her girls and boys. She enjoyed having young folk in her home.

Alseoun was a block teacher for years in the Relief Society. She was a proud woman and wanted to be dressed correctly before she would go to church. She never wore any other color but black.

Alseoun was a great one to josh and court her son-in-laws. Her children-in-law were Mary Ann Ward, married to Aaron October 22, 1897; Charles H. Fogg, married to Merilla, April 15, 1898; Delonzo Cherry, married to Elmina, September 13, 1899; Joseph E. Anderson, married to Charlotte, June 12, 1905; Wilford J. Price, married to Ivie Josephine, April 8, 1909; Nellie Roylance, married to Junius Judy March 8, 1916.

Alseoun Smith traveled with her parents in the William Walker Company in 1857.
She was 6-years-old at the time. pg. 3

In her later years, she had hard sick spells. She had scarlet fever after she was 50 and in later years suffered with shingles. At 60, she had palsy and shook so badly that she could hardly feed herself. Alseoun and Grandpa moved to Ammon in 1924 and she passed away July 30, 1925.

Recollections from the descendants of Alseoun Smith Judy.

Memories of Alseoun Smith Judy as told by her daughter, Ivie J. Judy Price.

Alseoun raised a young colt on a hand held bottle. When fully grown, the colt had a foal every year. Alseoun wouldn't sell any of her horses until she had decided they were ready. Her husband, Alva, on the other hand, horse-traded all his horses and finally discovered that Alseoun owned all the horses. Alseoun sold one horse for \$120, which she used to purchase an organ, which was a very good purchase in those days. With the money from other horses sold she bought a nice surrey with fringe on top. Two other horses that she raised were saved to pull it.

Alseoun found a swarm of bees in the garden hanging from a currant bush. She made her own bee hat and took the swarm of bees to a dry goods box that she designed as the hive. She replaced this with a better box later. The swarms increased until she had over 35 hives. Each year they averaged five gallons of honey per hive which sold for five dollars a can. She sold many cans of honey to all of our neighbors.

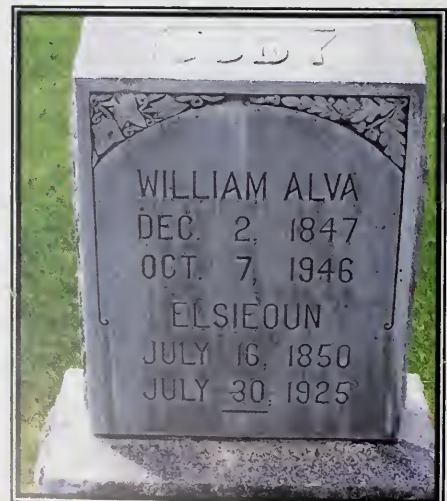
Alseoun and Alva had the loveliest strawberry patch you ever saw. They had an apple orchard, elderberry trees and plums trees. In their garden patch were sand cherries, black English, wild currants, gooseberries and red currants. Raspberries were grown in later years.

Alva raised a flock of chickens and cows enough to have butter to sell. He also had a little bunch of pigs and also raised goats.

William Alva and Alseoun Smith Judy

Buried in Rexburg, Idaho

(Note that the name is misspelled on the stone.)



Alseoun Smith Judy Patriarchal Blessing



Blackfoot 1st Ward May 3, 1925: A blessing given by O. H. Hickenlooper, Patriarch, upon the head of Alse Smith Judy, daughter of Adam and Melissa Henrie Smith.

Sister Alse Smith Judy: By the authority which I hold as a patriarch, I place my hands upon your head and give you a blessing. You are of the House of Joseph through Ephraim, his son, and all of the blessings and promises made to the chosen seed you are entitled to.

The Lord is pleased with your labors and has blessed you in many ways. But Satan has ever been trying to pull you down, but you have had strength, faith and fortitude enough to thwart his work. The spirit of the Holy Ghost has been strong with you and has prompted you and saved you from many a pit fall. You have done a great deal of good in your life and there are many who honor you. Now dear Sister keep on in the good work, let your voice be strong for right. Praise the Lord and thank him for His goodness.

I seal upon you the power of faith, the power to resist evil that the remainder of your days may be bright, that at all times you will be able to heed the whisperings of the spirit of the Lord. May your guardian angels ever be near you. May you have health in your body and a clear mind and a prayerful heart. I seal you up against the power of the destroyer until the day of your redemption and I do it in the name of Jesus Christ, Amen.



Wilford James Price

Born: 18 October 1882

Son of John Walton and

Caroline Amelia Christiansen Price

Married: Ivie Josephine Judy

8 April 1909

Salt Lake City, Utah

Died: 31 December 1965

Idaho Falls, Idaho



Wilford James Price is the father of Ellis Ray Price.

*This story is an accumulation of writings from the descendants of
Wilford James Price.*

It has been said that father's greatest contribution to his family was his love for each and the desire that they should live by the standards of The Church of Jesus Christ of Latter-day Saints "being honest, true, chaste, benevolent, virtuous, and in doing good to all men." He was proud of his posterity, and his pride and dignity were noticeable to all who knew him.

Leaves were falling and the mountains around Salt Lake City were brilliant with yellow and red when Wilford James Price made his first appearance into the world. It was the 18th day of October, 1882 at Mill Creek, Salt Lake County, Utah, which is located about 23 blocks south and four blocks west of Temple Square. His parents were John Walton Price and Caroline Amelia Christiansen.

John Walton was living in polygamy along with other brethren of the LDS Church. He had three wives of which Caroline was the second, and each wife had from six to eight children.

Wilford had only one wife and a posterity of 5 sons and 5 daughters and, at the last count, 56 grandchildren and 61 great-grandchildren. He was not, however, interested in them only as numbers but as individuals.

He would often say, "You know, it is a mystery to me how I came to marry your mother—me, a sheepherder. I started from Rube's (his half brother's) in Hailey for Rexburg, and on the way, I had my money stolen. Then I slept while we went through Idaho Falls and woke up at Market Lake, which is now Roberts, Idaho. I asked the conductor to give me a ticket to Canada, but he said no and took me back to Idaho Falls. I guess things were just meant to be as they were."

Wilford was the fourth child of Caroline Amelia and John Walton Price. Caroline came to Utah with her eight-year-old son, Reuben, where she married John Walton Price. Wilford's other brothers and sisters were Parley, Alma, Anne and Martha.

When Martha was about one-year-old and Wilford was three, his Danish mother

Wilford James Price pg 2

passed away, and the little brown-eyed boy's only memory of her was when she was in the casket. Soon after this his father married his housekeeper, Eliza Kunz, who was 16. She became Wilford's stepmother.

Two years later, whispers and fear of the federal officers came into Wilford's life as he watched his father, a polygamist, along with other brethren of the Church run and hide at the slightest sign of a stranger. Once when the officers came to arrest John, he was hiding in a haystack. The neighbors had sent word that the officers were on their way, and he covered himself with hay. They walked all over the haystack, and one even took a pitchfork which he jabbed into the hay a number of times. They didn't find him, though, and finally rode away.

In the summer of 1893, John and his wife, Eliza, took the family and left with six or seven other families for Mexico to evade the law. There were quite a number of small children in the caravan. Two horses were used to pull each covered wagon. Parley drove one, taking Alma and Anne with him, and John drove the other, containing the rest of the family.

They started the long journey through the scenic part of southern Utah, past Kanab, and across the Colorado River at Lee's Ferry, which is two miles east of the Navajo Bridge. At the river, a small boat would carry five or six people across. The wagons were taken apart and carried across, a piece at a time. The horses swam across.

When Wilford was left on the other side of the river with the first load, the lizards were so close and thick he was frightened. He thought he could walk back across the river, and as he got his feet wet, someone grabbed him and pulled him back.

They often fed the Indians who came to the camp to keep their friendship. One old Indian grabbed a piece of bacon and ate it raw.

They traveled to Gallup, New Mexico and there they were told by Church authorities to come back to Salt Lake City and give themselves up. They came back by way of St. George and stayed one winter in Provo before going to Charlestown, Utah.

While they were in Charlestown, two officers came in a white-topped buggy and asked Wilford where his father was. He told them that his father had gone to Provo. The officers went to Provo to look for him. John decided that it was time for him to give himself up to the authorities, so he followed the officers, and when they entered a store, he came in by the back door and announced, "Here I am." The marshal told John that he had sure taught his son to be a good liar.

The prison officials assigned Mr. Price to the farm where they were very pleased with his work, and because he had come in by himself, he was soon a free man again. When released, he was given a hog for his services on the prison farm.

When Wilford was eight-years-old, he was baptized in the canal by the Mill Creek meetinghouse on a cold day, November 6th, 1890. Brigham, the youngest son of John's first wife, performed the baptism. The cold water seemed of little importance for he enjoyed the experience. James F. Walters confirmed Wilford on the same day that he was baptized.

During these days, Wilford peddled potatoes and apples with a horse and cart. He

also herded cows along the roadside. Wilford rode one of the bulls in his older half-brother's, herd as a horse.

Some of the boys made arrangements for a bull race at Nibley Park, but when a large crowd gathered at the west gate grandstand, none of the boys showed up. Wilford decided to ride for them. He climbed on his bull and everyone was quiet as the bull suddenly started pawing and throwing dirt as if in an angry rage. Wilford pulled on the reins and rode him out of the field as the crowd applauded and many of the crowd never forgot the boy on the bull.

There wasn't enough work at home for Wilford, so at the age of 13, he was sent to live with the Hansen's, a local family and for the first time, he was able to go to school. After the first year, Mrs. Hansen was afraid Wilford would leave, so she offered him a dollar a month to stay on. Wilford said he would and ran out to the hammock to figure up how much money he would make. At the end of the year, Mrs. Hansen said, "How much money do you have coming?" Wilford answered, "Twelve dollars and forty-five cents." "I can't pay you now, but will you stay for another year on the same terms?" she asked.

Wilford stayed. The church had a party, and Mrs. Hansen gave him a nickel for his lunch that he spent on gum. He never did get paid and had to do all the plowing of 40 acres instead of going to school in the fall and spring. His only payment was clothing.

Wilford walked four miles to church from the Hansen home. The deacons were in charge of making the fires, and many times, he would walk a mile or more to get the key from the bishop to unlock the building. He recalled that one time, he lost the key by leaving it in the door. He remembered Bishop Hamilton speaking of the incident during the meeting and praising the boy for putting forth so much effort in doing his job and for him to think nothing of losing the key. Someone in the audience, much to Wilford's relief, spoke up and said they had found the key.

The following year, he went to work for the Sutherlands who were away on a mission. He tended about five head of cows, two horses and 150 chickens. During the winter, Wilford's shoes wore out and he asked for another pair. After some time, she said yes, and he bought the cheapest pair he could find. He was 15 years of age.

He had to take the horses and cows a ½ mile to water each morning. Mrs. Sutherland would make a fuss if he got up too early because he would burn fuel. If he didn't get up early, he couldn't get the chores done in time to go to school. He would change the clock so that he would have time to get the work done without being scolded for it.

After he left Sutherland's, he worked one year for his father. At the age of 17, Wilford moved to Idaho to live with his half-brother, Reuben, in the Wood River Valley around Hailey, Idaho. Wilford went to work for Mrs. Nellie Welch who had lost her husband earlier that year. From October 19 until the following March, he fed 100 head of cattle, a flock of sheep and took care of the lambing. Each day he would ride 18 miles horseback to get the mail.

After the first of April that year, he went to work for Reuben, herding 3,650 sheep in the Smoky Mountain range near Sun Valley. The snow had just melted, and there was a lot of moss for feed along the timberline. One day, Reuben came to camp and was quite "put



Above:
Wilford James Price (center) at a
sheep camp.



Rght:
Wilford James Price, 1906

out." "What are you doing in such a place as this?" he asked. Many in the area who called Wilford a greenhorn for even considering feeding his sheep there felt the same sentiment. After Reuben had spent the night, though, he told Wilford to stay as long as he liked but not to take a chance on getting snowed in.

The place where Wilford kept the sheep is still named Greenhorn after the kid who stayed there. At sheep-dipping time in October, everyone wondered how he had put so much fat on the sheep and many others have used that range for sheep since that time.

They moved to the winter range in December when there was about six inches of snow at the Timberline Ranch. They went from Magic Reservoir to Shoshone. Wilford was on foot. He had not been given a horse for herding sheep and when the sun would set, all he could see was white snow and hills in every direction. He began to believe that he was lost, but after awhile a man came by on horseback and took him to camp. The weather was so cold the sheep never moved until the next afternoon.

On the way back to Jerome, they camped at the site where the Hotel Dietrick stands. The feed was good there and Wilford would carry rocks for as far as a mile and pile them in the shape of monuments to keep himself busy. In later years, he stopped at the hotel in Jerome and was told the people had a high regard for the monuments around the city though they had their own ideas as to how they got there.

On January 28, the snow was two feet deep in Owyhee County, west of Hagerman Valley and there was hardly any hay. Many of the sheep starved to death that year. In March, when Wilford returned from Hagerman Valley, the county smelled of sheep and he found out that 2,800 had died in one flock.

When Wilford received his check from Reuben, he had \$1,000. He then used it as a down payment on a 160-acre farm owned by Tom Cane. It was located on the corner, one mile north of Reuben's ranch and a little to the west on the north side of the road. He bought the property for \$2,000 and was to pay the balance at \$200 a year without interest. However, after a couple of years, he became discouraged with the water rights and decided to sell for \$3,000.

A man by the name of Rogerson wanted Wilford to go with a trainload of his sheep to Omaha, Nebraska and when Wilford left, he decided not to return here at Hailey. While he was in Pocatello, he had all of his cash stolen. The man who held him up said that he lived in Sugar City and told him all about the Hamilton boys there. Wilford found a man in Pocatello who knew him, and the man went with him to the bank where Wilford cashed a check.

Wilford bought a ticket for Rexburg, but he fell asleep on the train and they never woke him up until he was in Roberts. He asked if he could go on with the train to Canada, but they gave him a pass back to Idaho Falls. When he arrived there, he asked about Rexburg and St. Anthony, then took the next train to Rexburg. This was the first time he had ever seen a threshing machine. When he saw the country, he decided to stay.

He was 24-years-old when he came to Rexburg, and he went to work for Jim Webster on a threshing machine. When Charlie Woodmansee took Wilford up to the dry farm to meet Jim, Wilford overheard him tell Jim, "If he is worth a damn, I'll eat your hat." Jim hired him

Wilford James Price pg 5

and inside of a week, Wilford was made foreman over a large working crew.

Woodmansee and Webster were contracted by the Western Pacific Railroad Company to build grade for new rail lines. Wilford accompanied them to a place several miles southwest of Tooele, Utah, where he was responsible for directing crews. After three months of winter work, the job was finished. Wilford's ability was noticed by the Utah Construction Company who built railroads in South America. They offered Wilford a foreman's job there, but he refused and returned.

That spring he bought 80 acres of a farm in Salem. He had to pay \$2,000 down and a remainder of \$300. He had always had a dream of having two farms—one on an island where he could keep sheep and another on a hillside. He stayed with Jim Ward after he bought the land, and Woodmansee and Webster urged Wilford to work for them during the fall harvest, which he did.

That winter Wilford worked building grade above Warm River. A cartload of gravel with one horse hitched to it was stopped on a grade above the river. Wilford suggested to the man who drove it that he put a log behind the wheels. The man ignored the suggestion and the cart rolled backward into the river, taking the horse with it. The weight of the harness pinned the horse down, making it impossible for it to escape. No one wanted to risk saving it, but Wilford jumped into the river and loosened the struggling animal.

One night while he was eating supper, Mrs. Judy came to buy a churn. Ivie stayed out in the buggy. Jim Pugmire went out and told her to come in and meet the rich man that was staying there which she did and met Wilford.

The next time she saw him was on the Fourth of July. All of her girlfriends and Ivie had white dresses on. Rose Ward came with Mr. Price and they went to Hendrick's for dinner. Ivie wanted Mr. Price to think Rosy had lots of friends so he would marry her. Rosy had never had a friend before, so Ivie introduced her friends to Mr. Price. It was that day that Wilford began to like Ivie.

Aaron, Ivie's oldest brother, had a birthday on Thanksgiving Day, so they gave him a party and invited Rosy and Wilford. Ivie had planned for the older folks to visit while the young folks went to the dance. Ivie went with Cleve Cook. Mr. Price asked if he danced with her four or five times if Cleve would be angry. She answered, "I don't care what he thinks."

That night Wilford told Rosy he was not going to see her anymore. Aaron was angry with Ivie for taking Rosy's boyfriend. When Mr. Price asked Mr. Judy if he could marry Ivie, she had already told her father to say no to see what Wilford would do, but Mr. Judy said yes.

Before they were married, Wilford built a two-room house on three acres of land that joined his farm. He paid cash for it, a total of \$600. To build the house, he cut logs from the timber and split them into squares with an ax. The outside was veneered with wood siding and painted gray with blue windows and door frames. He hired someone to do the plastering. Apple trees were planted and plans were made for the future. The couple went together for 15 months. They were married April 8, 1908 in the Salt Lake Temple.



Missionary group picture,
Northwestern States
Mission, 1911.
Wilford James Price is the
fifth from the left on the last
row.

He served in Medford and
Grants Pass, Oregon.

Picture on the right was
taken in 1911 while Wilford
was on his mission. His
missionary companion is
unidentified.



Wilford James Price pg 6

Their first child, Kenneth Glenn, was born March 25, 1910 at Salem, Idaho in their new home. When his son was only nine-months-old, Wilford left to fill a mission for the LDS Church. Before leaving he signed papers for a dry farm, nine miles northwest of Idaho Falls. Ivie was required to live there two weeks out of every month for six months of the year in order to keep the homesteading claim. A log house was moved onto the farm and Ivie's brothers and brother-in-law did the farming there.

Wilford spent 25 months in the Northwestern States Mission. He left Salem on November 28, 1910, and was ordained a seventy by Joseph W. McMurrin before leaving for the mission field. President and Mrs. Melvin J. Ballard were officiating over the mission at that time. He returned home December 20, 1912, and continued to farm the homestead near Idaho Falls along with his other farm duties until two years later when he traded dry farm land of 90 acres for the Clinger ranch (located about 1½ miles from the farm they later owned.)

Alsie Amelia was born September 28 1913, and Wilford bought 93 more acres of land joining the land that he owned. They moved into a brick house there.

Austin was born August 16, 1915 at Salem in the brick house and Ivie May was born August 23, 1917. Ivie May was a name that her mother had chosen for one of her daughters even before she had married Wilford. Six months before Ivie May was born, her mother was calling her by that name.

Soon after their daughter came, Wilford had an accident, which developed into a bad case of blood poisoning and was ill for a long time. On August 9, 1919, when Golda Fay was born, the family all had the flu and everyone was very sick. Ivie May was the only one who would eat.

About this time Wilford and Ivie purchased their first car. It was a Buick and it cost \$1,600. They were also one of the first families to own a tractor and a radio in this part of the country.

In April of 1920 a Mr. Walters offered Wilford \$33,000 for his farm and home. Mr. Walters gave them his home and a lot in Rexburg as the down payment. After only two months in Rexburg, Wilford decided to move his family to Sugar City.

They lived in two rooms of a four-room house. Jones, who lived in the other two rooms, moved out in August and they had the home to themselves. Loretta was born May 11, 1922; Wilford Anthon was born April 14, 1924; Ellis Ray was born May 7, 1926; Milo Lynn was born August 28, 1928, and Neva Jean was born June 18, 1930, all in the home in Sugar City.

Wilford had accumulated about 300 head of sheep. They borrowed money from Production and Credit and bought 1,100 sheep from Frank Jacobs. After five years, Wilford bought Frank Hamilton out for \$1,000. He purchased winter range near the Garn Mountains west of Teton.

Meanwhile, Walters lost the farm at Salem and Wilford reclaimed it. Right after that he bought additional land, which was formerly owned by George Roylance from the Wagon and



Working on the farm with what they called modern equipment.
Date unknown





Wilford James Price and sons on his Salem farm, about 1951.
Below is Wilford farming the old fashion way about 1940.



Machine Company for \$6,000. Altogether, the sub-irrigated land in his possession totaled 570 acres.

The family would live on the farm in the summers and in Sugar City in the winters until 1939 when he sold the home in Sugar City to May's husband, Elmo Davenport. Wilford's holdings included the winter and summer ranges, about 600 acres of land, two bands of sheep and an island in the Snake River adjoining his Salem property. He now had his home on the hill and his island for the sheep.

A cougar came close to claiming Wilford one evening at the summer sheep range west of Teton. He had made his bed some distance from the main camp near the sheep with only his sheep dog for company. It had been his practice to build a small fire to keep coyotes away from the sheep, but this particular evening he did not light a fire.

The cougar came up on the east side of the pass near Wilford's bed. He attacked and the sheep dog fought the cougar back off of Wilford's bed only to have him return again in all his fury. The second time the cougar backed off Wilford lit the pile of pitch near his bed with a match and seeing the fire the cougar left.

A horse stepped on Wilford's foot one day while he was driving a team in the lambing area. He was holding the scraper when the sharp cork of the horse's shoe severely crushed his toes. He was alone at the time he was injured but found two strong sticks and hobbled down the road for assistance. When the doctor examined the foot he said it would have to be removed. The doctor worked on it for hours. When it finally healed, the toes were very stiff and caused Wilford much pain.

Another time, Wilford was stacking hay with his boys and a hired man. The hired man accidentally tripped the chain off a derrick pole, releasing it. It fell down on Wilford's head and glanced off of his shoulders. He claimed he was alright, but the boys put him on a horse and sent him home. He was taken to a doctor and they found that he had a broken collarbone.

He took several carloads of sheep on the train back to Kansas City and Omaha many times and on one trip his son, Austin, accompanied him. He always brought back exciting gifts for his wife and children. He sold his sheep to the Meyers Brothers in 1936, keeping only a few on the farm.

During World War II, Wilford was chairman of the War Bond Committee for the Salem District of Fremont County. He was precinct committeeman for the district of Fremont County for over 15 years. He was also a member of the school board and the canal board.

Besides serving a Northwestern States mission, Wilford served as a home missionary

• • •
Wilford James Price pg 8

in the Rexburg, Teton and Newdale districts. While living in the Sugar City Ward he was a ward teacher for many years, Sunday School teacher and ward teaching supervisor as well as the holder of many other church positions. He also went with the seventy's quorum four times during their excursions to the Logan Temple. Wilford sent two boys on missions and helped several children go to college.

His hobbies were growing watermelons, collecting rocks, reading and making historical scrapbooks. His first watermelons were grown while he was still a boy on the Hansen farm. He continued growing them successfully on his sub-irrigated farm near Salem. He loved to whistle and brought cheer to all that heard him. He knew Idaho history well and was proud of the fact that his farm bordered old Fort Henry. Indian graves were found on his land.

Wilford worked by the "sweat of his brow" all of his life. He always found more work that needed to be done. He leveled and cleared and hauled large rocks and made grass grow where the sagebrush thrived. He stacked hay and worked long after many men of his age would have turned things over to a younger man.

When Wilford was 65 his doctor told him that his heart was in shreds and he didn't see how Wilford could have survived the heart attack that had struck him that year. His memory began to fail him after that, but he continued to work around the yard.

In December 1960, Wilford and Ivie moved to Idaho Falls. Ivie had always wanted to do temple work. They both went to the temple for about two years. During that time he couldn't see why he could not work and drive a car like he used to. He was a good father and grandfather, dignified at all times, and lived an exemplary life for his children and grandchildren. His testimony of the Gospel never wavered and all of his children were married in the temple.

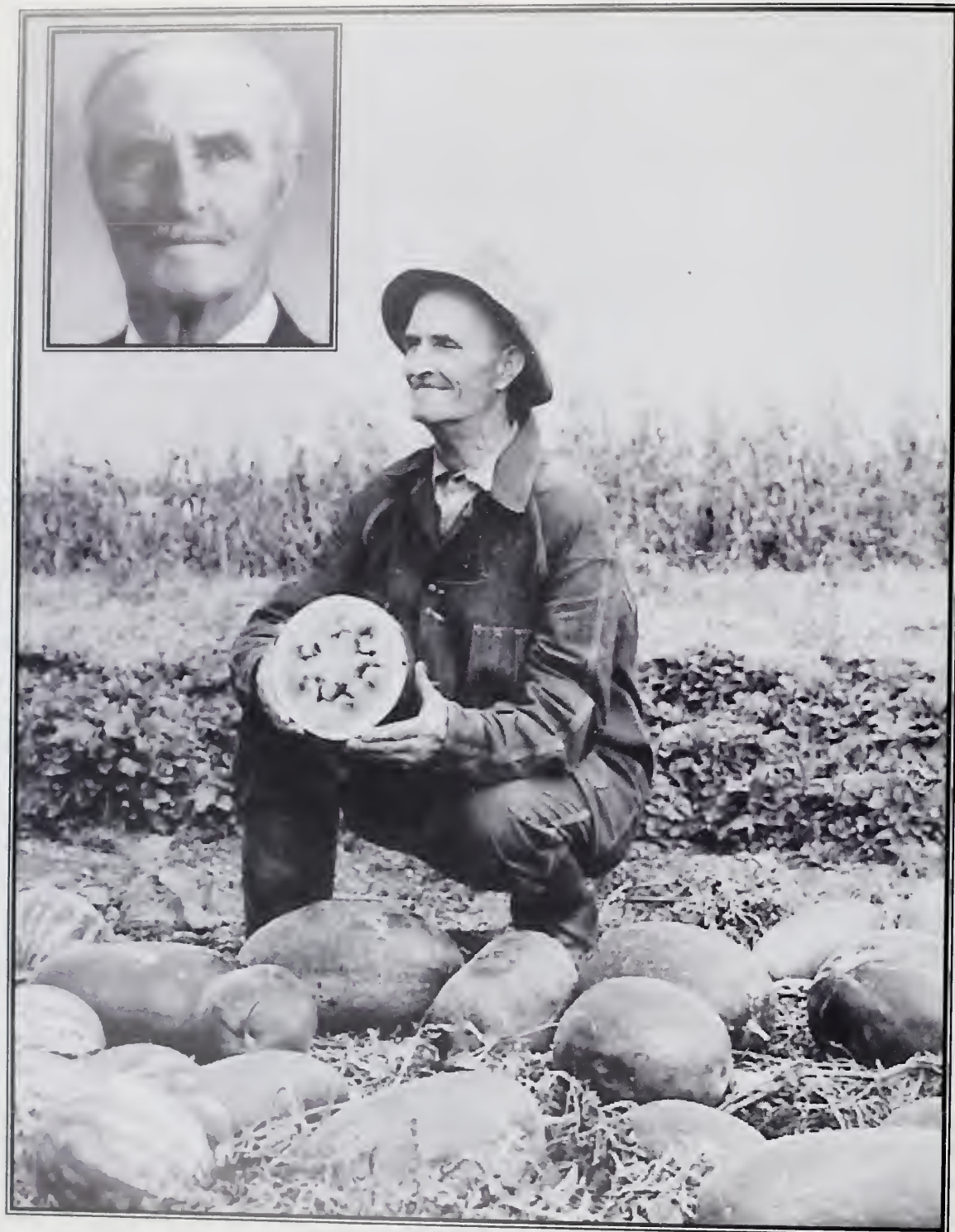
Wilford passed away December 31, 1965 in the Idaho Falls Hospital. He was buried in the Memorial Park Cemetery in Idaho Falls.



Siblings... Reuben, Anne Price Hamilton, Martha Price Fagg
and Wilford James Price, about 1940



Wilford James Price - 1945 in Nevada



Wilford James Price ... Displaying his favorite hobby which was raising watermelon in his garden in Salem, Idaho.

Certificate of Death

RECEIVED

 State File No. **5385**
 Local Reg. No. **610**
 Reg. Dist. No. **610**

1. PLACE OF DEATH a. COUNTY 701		2. USUAL RESIDENCE (Where deceased lived. If institution, residence before admission) a. STATE Idaho b. COUNTY 12/	
b. CITY (If outside corporate limits, write RURAL and give township) OR TOWN 116		c. CITY (If outside corporate limits, write RURAL and give township) OR TOWN 116	
d. FULL NAME OF HOSPITAL OR INSTITUTION St. Luke's Hospital		d. STREET ADDRESS (If rural, give location) 701 St. Luke's	
3. NAME OF DECEASED (Type or Print) a. (First) Wilford b. (Middle) James c. (Last) Price		4. DATE OF DEATH (Month) (Day) (Year) January 21 1965	
5. SEX Male	6. COLOR OR RACE White	7. MARRIED, NEVER MARRIED, WIDOWED, DIVORCED (Specify) Married	8. DATE OF BIRTH October 15, 1902
9. AGE (In years last birthday) 62		10. USUAL OCCUPATION (Give kind of work done during most of working life, even if retired) Farmer	
11. BIRTHPLACE (State or foreign country) Idaho		12. CITIZEN OF WHAT COUNTRY? USA	
13. FATHER'S NAME John Walton Price		14. MOTHER'S MAIDEN NAME Caroline A. Price	
15. WAS DECEASED EVER IN U.S. ARMED FORCES? (Yes, no, or unknown) (If yes, give war or date of service) No		16. SOCIAL SECURITY NO. None	
17. INFORMANT'S OWN SIGNATURE Harvey J. Hatch		ADDRESS Idaho Falls	
18. CAUSE OF DEATH Enter only one cause per line for (a), (b), and (c) 331X		MEDICAL CERTIFICATION I. DISEASE OR CONDITION DIRECTLY LEADING TO DEATH* (a) Cerebrovascular accident (Stroke) ANTECEDENT CAUSES Morbid conditions, if any, giving rise to the above cause (a) stating the underlying cause last. DUE TO (b) General arteriosclerosis DUE TO (c) Terminal pneumonia II. OTHER SIGNIFICANT CONDITIONS Conditions contributing to the death but not related to the disease or condition causing death.	
19a. DATE OF OPERATION		19b. MAJOR FINDINGS OF OPERATION V	
20. AUTOPSY? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>		21. INTERVAL BETWEEN ONSET AND DEATH 4-5 days	
21a. ACCIDENT SUICIDE HOMICIDE (Specify)	21b. PLACE OF INJURY (e.g., in or about home, farm, factory, street, office bldg., etc.)	21c. (CITY, TOWN, OR TOWNSHIP) (COUNTY) (STATE)	
21d. TIME OF INJURY (Month) (Day) (Year) (Hour) m.	21e. INJURY OCCURRED WHILE AT WORK <input type="checkbox"/> NOT WHILE AT WORK <input type="checkbox"/>	21f. HOW DID INJURY OCCUR?	
22. I hereby certify that I attended the deceased from _____, 19____, to _____, 19____, that I last saw the deceased alive on _____, 19____, and that death occurred at _____ m., from the causes and on the date stated above.			
23a. SIGNATURE Harvey J. Hatch		23b. ADDRESS Idaho Falls Idaho	
23c. DATE SIGNED 12 Jan 1965		24a. BURIAL, CREMATION, REMOVAL (Specify) Buried	
24b. DATE 12/16		24c. NAME OF CEMETERY OR CREMATORY Field	
24d. LOCATION (City, town, or county) (State) Idaho Falls Idaho		25. EMBALMER W. L. Wood	
DATE REC'D BY LOCAL REG Jan 15-1965		FIRM NAME: W. L. Wood	
REGISTRAR'S SIGNATURE Anna Budger		LICENSE NO. 1	

 State of Idaho }
 County of Ada }

THIS IS TO CERTIFY That this is a certified copy of a certificate filed with the Department of Health and Welfare under Title 39, Idaho Code.

 MAY 22 1960
 Date Issued

 Janet M. Wick
 State Registrar of Vital Statistics

Death Certificate for Wilford James Price

1909 wedding portrait
of Wilford James Price (27) and Ivie Josephine Judy (19)



Ivie Josephine Judy Price

Born: 9 May 1890

Salem, Idaho

Daughter of William Alva and Alseoun Smith Judy

Married: Wilford James Price

8 April 1909

Salt lake City, Utah

Died: 13 January 1989

Rexburg, Idaho

Ivie Josephine Judy Price is the mother of Ellis Ray Price.

This story is a compilation of records from descendants of Ivie Josephine Judy and also from her personal journals.

On Friday, May 9th, 1890 I entered the world as a nine-pound baby girl to the home of William Alva Judy and his wife, Alseoun Smith Judy. My sister was just 18-months older than me. We were almost the same size and did everything together, even dressing alike. We were very close friends and well as sisters.

When I was eight-years-old my father took my mother and the three smaller children to Hyrum, Utah in a covered wagon drawn by a pony team. We left Salem, Idaho on Monday morning and didn't arrive until Friday night at grandfather Smith's in time to eat supper. We stayed with him for a week during the nights and visited relatives during the days. He was living alone in a large three-room house and was thrilled to have someone share it with him. His wife had moved to Rexburg with her girls and because grandfather had previously moved three times in this new country he declared his pioneering days over and he wouldn't move to Idaho. They had a nice home and all the boys except one stayed there so they parted and grandmother came to Rexburg with the girls.

We went with mother and father to see grandfather and grandmother Allen, father's mother and step-father. They had a big house and a very well manicured yard, barn, feeders and troughs for their animals. The house was very clean and tidy. Grandmother, Rachel Henrie, being the second wife, had her room and Aunt Cinthy, the first wife, ran the rest of the house. They all ate together. I remember grandmother showing us her room and churning and Aunt Cinthy knitting; they were sisters. Grandfather married Cinthy first and grandmother was married to Samuel Judy; he passed away after a short time. My father, William Alva Judy, was my Grandmother Kesiah's only son by William Clark Judy. After William Clark Judy passed away in 1851, only a few months after they came to the Salt Lake Valley, grandmother Kesiah married Ira Allen. She was his second wife. Cinthy was Kesiah's real sister from their parents Alva Benson and Cynthia Vail.

I remember several parties when I was young. One was on Halloween when my sister, Mina, was still at home and one was Mina's wedding. When I was sixteen the folks gave me a big party; a large crowd was there and it was a lot of fun. Also that year we attended a graduation party for my two sisters who attended a six-month nursing course at which they received diplomas for general nursing. My sister, Lottie (Charlotte), met her husband, Joe, when she was 16. While they were

courting I went with them everywhere. She always had room for me and Joe was always willing to share their pleasure with me. It was Joe who found my first steady boyfriend. For 15 months I was a noted young lady because my beau was the best looking and had the most attractive horse and buggy. We were the center of attention.

From this step I found my life's companion. I sadly decided that because my first love wasn't a Mormon I needed to pursue other boys. In this time of heartache a new boy was waiting to cheer and comfort me and he was an angel in my eyes. He had just come in from another place but I trusted him. He had a reputation that I was looking for and after 15 months of merry making we were married in the Salt Lake Temple on April 8, 1908.

After keeping house for a short 18 months on a little farm in Salem my husband was called on a mission for The Church of Jesus Christ of Latter-day Saint to the Northwestern States, leaving me to care for our young son now eight-months-old. My parents allowed me to move back home while he was away. The dry farming spirit had erupted so my sisters and two brothers-in-law had taken a farm. Of course, we had to try it too. I lived on the farm enough to hold it and the rest of the time I stayed with my father and mother in Salem. While there I helped with primary work and religion class work. When Wilford came home we spent two years on the dry farm in the summer and in the winter we lived on our farm in Salem. We were quite busy paying for a new farm joining the one we had and we traded our dry farm for 90 acres of farming ground in our own community so we had plenty to do.

Our family increased every two years and when we had children old enough to go to school Wilford decided to move to Sugar City so the five children we now had could be closer to the schools. We have always been church lovers and loved the work but have obligated ourselves almost too much to do our best. Wilford was called on a stake mission and was a seventy. Together we went on temple excursions for four summers, which we enjoyed very much.

Wilford bought 1,200 head of sheep and that left most of the children in my care. After we had the sheep for about seven years our oldest son was called on a mission to New Zealand. These were the depression years so we had to work hard to keep the home fires burning and support him on a mission.

In 1940 we remodeled the house on the ranch in Salem and moved back to the Salem Ward, selling the home in Sugar City. Our family had increased to ten by this time though the older children were starting to get married. In December of 1943 the first real sorrow of this marriage came when Ida (Kenneth's first wife) died in childbirth leaving three small children including the new baby girl. Then in two weeks another tragedy struck when Alsie, our oldest daughter, died in childbirth taking her baby boy with her but leaving two other little girls.

Three weeks after that happened I came down with kidney stones and for eleven days lay in the hospital bed. In nine days I had 15 shots. It was a hard time for me. Our Father in Heaven acknowledged the blessing given me by our Patriarch, Alma Larsen, during my illness. I was granted every blessing he ask for, recovering rapidly after being visited by someone from the other side. Even though I didn't see them clearly I could feel their presence. I thought it was Alsie but I was too timid to talk to her. I hope she will forgive me for I was just suffering to talk to her but was afraid if I saw and talked to her I wouldn't come back home and I wanted to finish raising my family and get myself a better education and do more reading. While under this strain of thinking I heard the door open to my room and turned to see if the nurse was coming in. As I looked up I saw my daughter Alsie, who had just passed away, with a big smile on her face looking at me. She stepped out of the room still facing me as she backed out through the door. I knew I would get better. After that experience I did

Ivie Judy Price pg. 2

start to improve. When the nurse came in she told me I was looking much better. I ate my first good meal that night. This happened on Monday morning and doctor was surprised to find me so well, as they had planned to operate that morning. He wouldn't let me go home until Thursday. I am surely grateful for this wonderful blessing.

Early in 1942 my daughter's husband was drafted into the Armed Forces during World War II. I have a lot of sympathy for the young people as their sweethearts and husbands are called to the service of our country. It is hard for them to build courage and plan ahead. I am thankful for the life I have lived and that I was born when I was to enjoy peace and quiet living most of the time I was raising my family.

We tried to raise them to have a strong testimony of the Gospel. I know that the Lord hears and answers our prayers. I believe every thing that is taught to us in our many organizations to be the truth and inspirational. I believe our Church presidents to be prophets of God as well as all the rest of the leaders of our church. I believe through inspiration one can be guided every day of our lives if we keep ourselves in tune with our Heavenly Father.

During World War II I had two sons that served in the Navy, Ray and Anthon and two sons-in-law also served, Golda's husband and Loretta's husband.

I have been second counselor in the Relief Society, magazine agent twice for two years each, *Era* director, and a number of other jobs in the church both in Sugar City and Salem Wards. I have helped with Relief Society banquets as well as planned the ward reunion and the menus for two years. It is the most pleasure I can find to be of some use on these occasions. I have always loved to cook and take pleasure in serving meals in an artistic style as well as having just the right things to eat for our good.

Milo was called on a mission to Denmark in 1949 and we were all very proud of him. Shortly after Milo returned home two years later in 1951 I had quite a sick spell and had a lot of trouble with my blood clotting. The girls were quite faithful helping me all they could while still caring for their own families. Golda's husband was on a mission to the Northwestern States so she spent quite a bit of time making me comfortable. Then I stayed a while at Mae's home as she had an extra bedroom and I was close to the doctor.

I am so happy to have 10 beautiful children—all religious, who have learned to look to their Heavenly Father for help and have learned to love one another and respect their father that worked so hard for his family.

I have a beautiful testimony. I know we have a Father in Heaven. He has answered my prayers many times. I have depended on his help and have never been disappointed. Three times, I have had the privilege of seeing people from the spirit world and thanked the Lord for these experiences.

In 1960 we moved to Idaho Falls because I wanted to work in the temple. The children were all married. Dad and I did 100 names each before he got sick in 1963. We were unable to work in the temple at that time. After he died, I worked until I was 85. I did 2,100 names besides sealings and initiatory work. I had varicose veins and had a hard time walking.

Dad got sick December 23, 1965 and died on December 31, after being in the hospital for eight days. The Sunday before he died, President Mortensen, Marvin Meyers and others came to administer to him. He died a few days later.

Written by Ivie Josephine Judy Price

Nursing School Graduation: Ivie Josephine Judy is on left, front row; Her sisters, Merilla and Charlotte, are seated directly behind her, Merilla row two and Charlotte row three. Their sister-in-law, Nellie Roylance, is center person third row.



Epilogue:

In 1960 Ivie and Wilford sold their farm to their sons and bought a home in Idaho Falls, Idaho. It had long been their goal to do temple work and they moved across the street from the temple so they could fulfill this goal. About two years later they found that Wilford's health would not allow him to go to the temple so Ivie just went occasionally and stayed home tending to his needs. Wilford died on December 31, 1965.

After Wilford's death Ivie spent two or three days a week in the temple keeping track of the endowments that she did. She opened her extra bedroom to temple workers so they would have a place to sleep while in Idaho Falls for short periods of time. Kenneth spent a few years staying with her about one week a month during the winters, sleeping at her house and attending the temple in the day, doing as many as eight sessions in one day. Sometimes persons staying would leave her a little bit of money but she always told them it was not necessary. It was just a small contribution she could do for the temple effort.

Ivie completed over 2,000 endowments before her health and eyesight got so poor she could no longer attend the temple.

Ivie rented her upstairs apartment to young girls that were away from home working in Idaho Falls. She gained some strong friendship ties with these young girls and she enjoyed their company.

One evening she said she was prompted to go outside and stand on the doorstep for a while. She was there only for a few minutes when an elderly sister came up the sidewalk. They exchanged greetings and Ivie asked the lady where she was going. She said she didn't know. She had to vacate her apartment that day because the house had been sold. She had worked at the temple all day and then gone back to her apartment to pick up her suitcase. Ivie invited her in and told her she could stay with her in the extra bedroom. She could then attend the temple in the day and eat and sleep at Ivie's place at night. Mrs. King stayed for five months and Ivie enjoyed her company very much. She offered to pay but Ivie told her she didn't need to because she wanted to help the temple work go forward.

Austin took care of her financial needs, visiting her once or twice a week making sure her bills were paid and buying her groceries. Ray took care of her physical and spiritual needs by repairing and taking care of her appliances and small repairs on her home. Ray spent every day with her during his lunch hour checking to make sure she was eating properly. Loretta, Neva and Golda (all living away) visited as often as they could, sometimes staying two or three days with her. Milo's business often brought him to Idaho Falls so he made her home his headquarters and helped her exceptionally well during this time and gave her something to look forward to. This also relieved Ray from visiting everyday and he could reduce his visits to twice a week.

Ivie knew how to take care of herself and her health remained consistently good. When she reached 96 she left her home and moved to Utah to live with her daughter, Loretta. Loretta and Lee were good to her and she remained with them for nine months. She moved from there and lived alternately with Golda, Austin, Milo and Ray. As she moved from family to family each family was blessed by her presence. The grandchildren and great-grandchildren enjoyed the time to get acquainted with her. Her body aged but her mind was very clear and alert. She remembered the names of all the grandchildren and great-grandchildren and recognized them when they came to visit.

Ivie's mind was always keen and alert and she was always scheming and planning, if not for herself, then for her children and grandchildren. This must have been the secret to her longevity, keeping her mind always busy. Her testimony of the gospel never wavered and she bore it often to her posterity, not only when they were together but also as each one visited her separately.

As her body aged and her family saw how much care she needed they asked if she would like to go to a nursing home where they had 24-hour-a-day care. Milo and Austin made preparations for her to live in the new Rexburg Nursing home, she actually being the first patient admitted. The television station was there to record the event and she was treated like a celebrity. She entered the home in March, 1988 and lived there until she passed away January 13, 1989.

**Ivie and her baby, Kenneth, while her husband, Wilford,
was on a mission to the Northwest in 1911.**





The Wilford and Ivie Price Family
1937

Seated center: Ivie and Wilford

Front row standing: Neva Jean, Wilford Anthon, Ellis Ray and Milo Lynn

Second row standing: Ivie May, Austin James, Golda Fay, Kenneth Lynn, Alsie Amelia
and Loretta



**Wilford and Ivie Price family
1946**

Bottom row: May, Golda, Wilford,
Ivie, Neva and Loretta.
Back row: Kenneth, Austin, Anthon,
Ray and Milo.

Wilford and Ivie 1917





Ivie and Wilford Price

1950 (left) and 1952 (right)



Ivie with daughters-in-law and daughters
1950

Front row seated from left to right: Loretta, Neva, Ivie, May
and Verla, married to Kenneth

Back row standing from left to right: Bonnie, married to Ray;
Glenna, married to Athen; Rula, married to Austin; and Golda



The Wilford and Ivie Price Family
1951

Front row seated: Golda Fay Price Hope, Ivie May Price Davenport, Wilford James Price,
Ivie Josephine Judy Price, Loretta Price Johnson and Neva Jean Price Oswald

Second row standing: Milo Lynn Price, Ellis Ray Price, Wilford Anthon Price,
Austin James Price and Kenneth Glenn Price



Ivie Josephine Judy Price
circa 1945



1950

Ivie with grandchildren, Doyle and Marsha Price, Ray's children.



Ivie Josephine Judy Price with her children and their spouses, 1977

Front row: Golda Fay Price Hope, Ivie Josephine Judy Price, Ivie May Price Davenport and Loretta Price Johnson.

Second row: Ellis Ray Price, Wilford Anthon Price, Austin James Price, Kenneth Glen Price and Neva Jean Price Oswald.

Third row: Bonnie Aileen Packer Price, Jeanine Drake Price, Milo Lynn Price, Glenna Callaway Price, Rula Murri Price and Verla Evan Price.

Fourth row: Arthur Carl Hope, Lowell Dewayne Oswald, Elmo Ira Davenport and Lee Hansen Johnson.



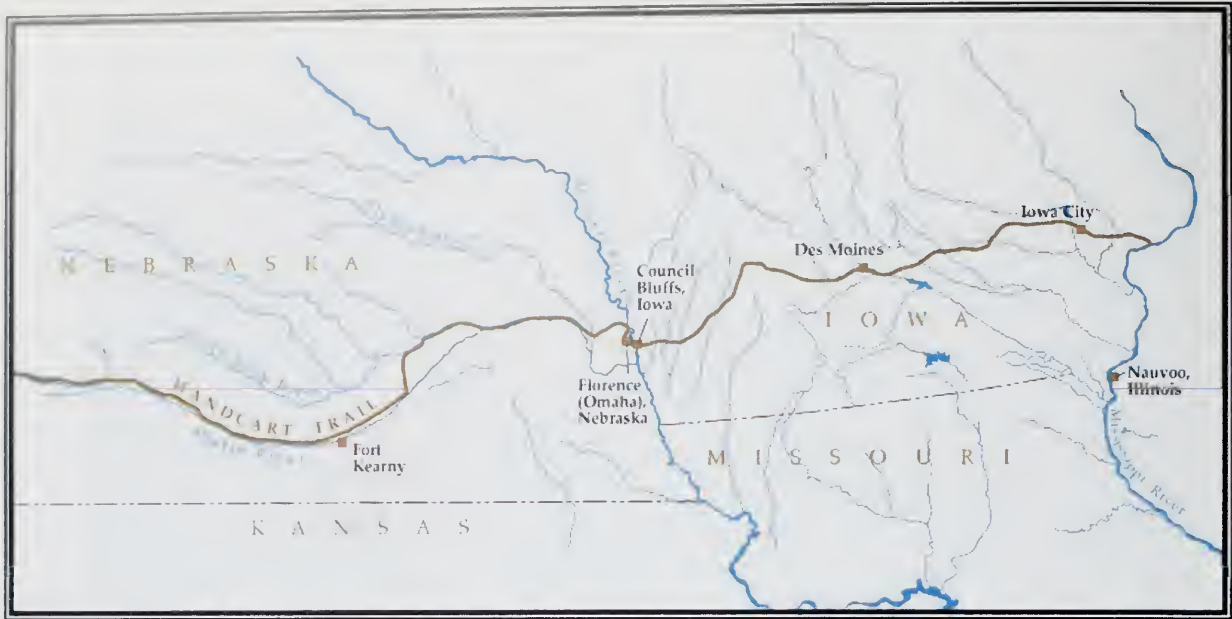
Pictures of Wilford and Ivie
throughout their later years.

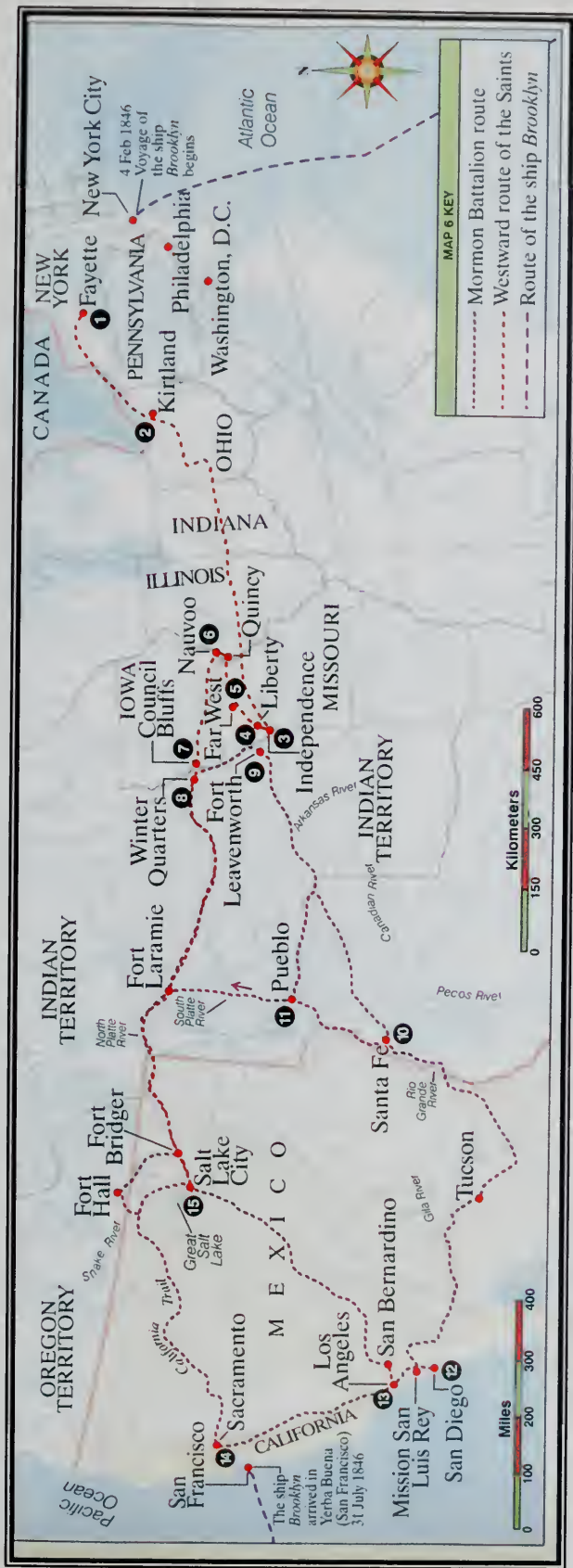
Editors Note:

The picture above is of me,
Beverly Price Nelson,
with my grandparents,
taken about 1956 when I was about 5-years-old
at a Price Christmas party. I'm taking the liberty
of placing it in this book because it is the only
picture with me and my grandparents!

These pictures are the way I remember them!







1. **Fayette** The Prophet Joseph Smith left Fayette for Kirtland, Ohio, in January 1831. The three New York branches followed in April and May 1831 under the Lord's command to gather (see D&C 37:38).
2. **Kirtland** The headquarters of the Church from February 1831 to 12 January 1838, when the Prophet moved to Far West, Missouri.
3. **Independence** The Lord identified Independence (in Jackson County, Missouri) as the center place of Zion in July 1831 (see D&C 57:3). Mobs forced the Saints out of Jackson County in November 1833.
4. **Liberty** The Saints from Jackson County gathered in Clay County from 1833 to 1836, when they were again required to leave. The Prophet Joseph Smith and others were imprisoned here.

5. **Far West** A refuge was established here for the Saints 1836-38. It was the headquarters of the Church in 1838. In 1838-39 the Saints were forced to flee to Illinois.
6. **Nauvoo** The headquarters of the Church 1839-46. After the martyrdom of the Prophet and his brother Hyrum, the Saints moved west.
7. **Council Bluffs** The pioneers arrived here June 1846. Members of the Mormon Battalion departed on 21 July 1846 under James Allen's leadership.
8. **Winter Quarters** Headquarters of the Church of 1846-48. The vanguard company under the direction of President Brigham Young departed for the West April 1847.
9. **Fort Leavenworth** The Mormon Battalion was outfitted here before starting the march west in August 1846.

10. **Santa Fe** Philip Cooke commanded the Mormon Battalion as it marched from here 19 October 1846.
11. **Pueblo** Three sick detachments were ordered to Pueblo to recuperate, where they spent the winter of 1846-47 with Saints from Mississippi. These parties entered the Salt Lake Valley in July 1847.
12. **San Diego** The Mormon Battalion completed its 2,000-mile march here on 29 January 1847.
13. **Los Angeles** The Mormon Battalion was discharged here 16 July 1847.
14. **Sacramento** Some discharged battalion members worked here and at Sutter's Mill farther east on the American River, where they helped discover gold.
15. **Salt Lake City** Brigham Young arrived in the Salt Lake Valley on 24 July 1847.



OT TARA

LEND 33m

23rd 26m
25th 29m

30th 10m
31st June to
CANTON

End 25m

3rd 30m

2nd 25m

4th 10m

5th 10m

6th 10m

LEWISTON

30th 27m

31st 31m
June 1st

JACKSONVILLE

ATLAS

4th 10m

5th 10m

6th 20m

7th 25m
18th 10m

13th 29m

CARTHAGE

HAUVOO

WARSAW

SEASIDE

PALMYRA

6th 25m

SALT RIVER

14th 20m

15th 10m

16th 20m

MONTROSE

SUBAR CITY

BONAPARTE

5th 12m-19th Indian Creek

19th 15m Chiloque Creek

20th 13m

21st 14m

22nd 7m April 1st

Chariton Creek

April 1st 10m-End Shoal Creek

3rd 20m Locust Creek

6th 3m 17th

Camp Creek

Garden Grove

10th 5m

15th 5m

16th 3m

17th 2m

18th 15m Mount Pisgah

June 3rd 7m

4th 20m

5th 14m

6th 15m

7th 15m

8th 14m

9th 10th 13m

11th 10m

12th 9m

13th 12m

14th 4m

15th 15m

16th 15m

17th 15m

18th 15m

19th 15m

20th 15m

21st 15m

22nd 15m

23rd 15m

24th 15m

25th 15m

26th 15m

27th 15m

28th 15m

29th 15m

30th 15m

31st 15m

32nd 15m

33rd 15m

34th 15m

35th 15m

36th 15m

37th 15m

38th 15m

39th 15m

40th 15m

41st 15m

42nd 15m

43rd 15m

44th 15m

45th 15m

46th 15m

47th 15m

48th 15m

49th 15m

50th 15m

51st 15m

52nd 15m

53rd 15m

54th 15m

55th 15m

56th 15m

57th 15m

58th 15m

59th 15m

60th 15m

61st 15m

62nd 15m

63rd 15m

64th 15m

65th 15m

66th 15m

67th 15m

68th 15m

69th 15m

70th 15m

71st 15m

72nd 15m

73rd 15m

74th 15m

75th 15m

76th 15m

77th 15m

78th 15m

79th 15m

80th 15m

81st 15m

82nd 15m

83rd 15m

84th 15m

85th 15m

86th 15m

87th 15m

88th 15m

89th 15m

90th 15m

91st 15m

92nd 15m

93rd 15m

94th 15m

95th 15m

96th 15m

97th 15m

98th 15m

99th 15m

100th 15m

101st 15m

102nd 15m

103rd 15m

104th 15m

105th 15m

106th 15m

107th 15m

108th 15m

109th 15m

110th 15m

111th 15m

112th 15m

113th 15m

114th 15m

115th 15m

116th 15m

117th 15m

118th 15m

119th 15m

120th 15m

121st 15m

122nd 15m

123rd 15m

124th 15m

125th 15m

126th 15m

127th 15m

128th 15m

129th 15m

130th 15m

131st 15m

132nd 15m

133rd 15m

134th 15m

135th 15m

136th 15m

137th 15m

138th 15m

139th 15m

140th 15m

141st 15m

142nd 15m

143rd 15m

144th 15m

145th 15m

146th 15m

147th 15m

148th 15m

149th 15m

150th 15m

151st 15m

152nd 15m

153rd 15m

154th 15m

155th 15m

156th 15m

157th 15m

158th 15m

159th 15m

160th 15m

161st 15m

162nd 15m

163rd 15m

164th 15m

165th 15m

166th 15m

167th 15m

168th 15m

169th 15m

170th 15m

171st 15m

172nd 15m

173rd 15m

174th 15m

175th 15m

176th 15m

177th 15m

178th 15m

179th 15m

180th 15m

181st 15m

182nd 15m

183rd 15m

184th 15m

185th 15m

186th 15m

187th 15m

188th 15m

189th 15m

190th 15m

191st 15m

192nd 15m

193rd 15m

194th 15m

195th 15m

196th 15m

197th 15m

198th 15m

199th 15m

200th 15m

201st 15m

202nd 15m

203rd 15m

204th 15m

205th 15m

206th 15m

207th 15m

208th 15m

209th 15m

210th 15m

211th 15m

212th 15m

213th 15m

214th 15m

215th 15m

216th 15m

217th 15m

218th 15m

219th 15m

220th 15m

221st 15m

222nd 15m

223rd 15m

224th 15m

225th 15m

226th 15m

227th 15m

228th 15m

229th 15m

230th 15m

231st 15m

232nd 15m

233rd 15m

234th 15m

235th 15m

236th 15m

237th 15m

238th 15m

239th 15m

240th 15m

241st 15m

242nd 15m

243rd 15m

244th 15m

245th 15m

246th 15m

247th 15m

248th 15m

249th 15m

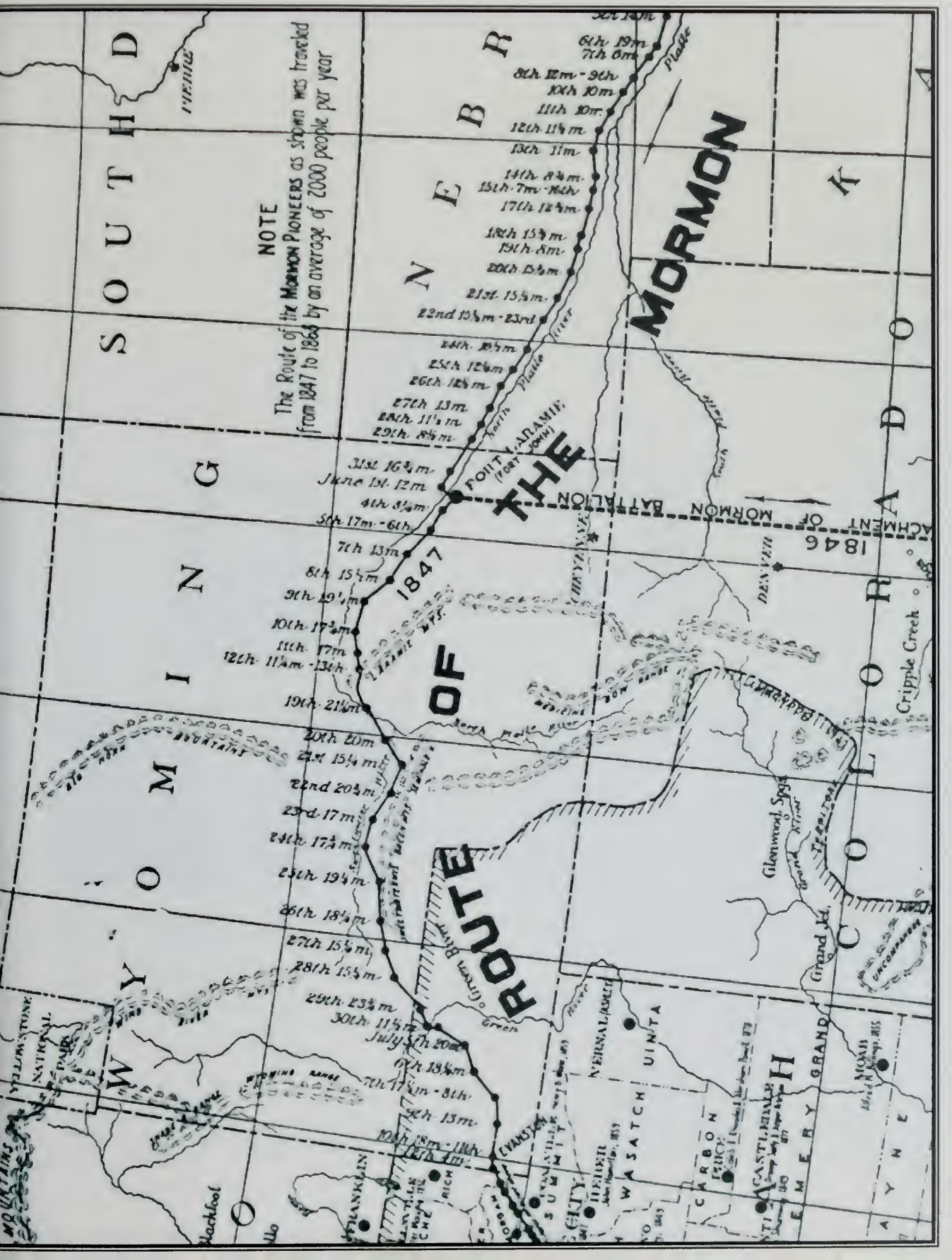
250th 15m

251st 15m

252nd 15m

253rd 15m

254th 15m



S O U T H D

G I N

W Y O M

N E B R

O F

R O U T E

M O R M O N

C O L O R A D O

A Y N E

NOTE
The Route of the Mormon Pioneers as shown was traveled
from 1847 to 1864 by an average of 2000 people per year

- 1st 10m - 2nd 10m
- 3rd 10m - 4th 10m
- 5th 10m - 6th 10m
- 7th 10m - 8th 10m
- 9th 10m - 10th 10m
- 11th 10m - 12th 10m
- 13th 10m - 14th 10m
- 15th 10m - 16th 10m
- 17th 10m - 18th 10m
- 19th 10m - 20th 10m
- 21st 10m - 22nd 10m
- 23rd 10m - 24th 10m
- 25th 10m - 26th 10m
- 27th 10m - 28th 10m
- 29th 10m - 30th 10m
- 31st 10m - 32nd 10m
- 33rd 10m - 34th 10m
- 35th 10m - 36th 10m
- 37th 10m - 38th 10m
- 39th 10m - 40th 10m
- 41st 10m - 42nd 10m
- 43rd 10m - 44th 10m
- 45th 10m - 46th 10m
- 47th 10m - 48th 10m
- 49th 10m - 50th 10m
- 51st 10m - 52nd 10m
- 53rd 10m - 54th 10m
- 55th 10m - 56th 10m
- 57th 10m - 58th 10m
- 59th 10m - 60th 10m
- 61st 10m - 62nd 10m
- 63rd 10m - 64th 10m
- 65th 10m - 66th 10m
- 67th 10m - 68th 10m
- 69th 10m - 70th 10m
- 71st 10m - 72nd 10m
- 73rd 10m - 74th 10m
- 75th 10m - 76th 10m
- 77th 10m - 78th 10m
- 79th 10m - 80th 10m
- 81st 10m - 82nd 10m
- 83rd 10m - 84th 10m
- 85th 10m - 86th 10m
- 87th 10m - 88th 10m
- 89th 10m - 90th 10m
- 91st 10m - 92nd 10m
- 93rd 10m - 94th 10m
- 95th 10m - 96th 10m
- 97th 10m - 98th 10m
- 99th 10m - 100th 10m

H

E M E R Y G R A N D

M O A B

A Y N E

G r i p p l e C r e e k

O

O

A

PACKER

SHARP
BERRY
HIGLEY
TAYLOR
ROSE
FISHER
GRIFFITH



*Elmer Sharp Packer 1896, Stelly, Idaho
Father of Bonnie Adena Packer Price*



Ellen Sharp 1872, Richmond, Utah



Isaac Alma Packer 1865 San Bernardino, California



Rebecca Jane Higley 1845, Blount



Joseph Smith Sharp 1838, Illinois



Ellen Charlotte Berry 1838, Stockport, England



Isaac Hoffman Packer 1835, Ohio

*Isaac Hoffman 1817, New York
Leah Fisher 1815, Illinois*

*James Robertson Sharp 1809, Tennessee
Martha Griffith 1820, Tennessee*

*Edmond Berry 1809, England
Charlotte Rose 1802, England*

*Nathan William Packer 1811, Ohio
Elizabeth Taylor 1812, Pennsylvania*

*Oliver Hoffman 1809, Vermont
Leah Fisher 1815, Illinois*

PACKER PEDIGREE CHART

WAGON TRAIN COMPANY

David Evans Company 1850
William Fields Company 1851
John Taylor Company 1860
David Cannon Company 1861

2 Isaac Alma PACKER

B: 2 Aug 1865
P: San Bernadino, San Bernadino, California
M: 19 Nov 1890 (Div)
P: Logan, Cache, Utah
D: 19 Jul 1933
P: Logan, Cache, Utah

1 Elmer Sharp PACKER

B: 24 Oct 1894
P: Soda Spring, Caribou, Idaho
M: 9 Mar 1916
P: Iona, Bonneville, Idaho
D: 28 Oct 1972
P: Pocatello, Bannock, Idaho

Hannah Elizabeth CROFTS

(Spouse of no. 1)

3 Lucy Ellen SHARP

B: 19 Nov 1872
P: Richmond, Cache, Utah
D: 6 Mar 1969
P: Pocatello, Bannock, Idaho

4 Isaac Hoffmire PACKER

B: 27 Apr 1835
P: Mansfield, Richland, Ohio
M: 18 Nov 1864
P: Salt Lake City, Salt Lake, Utah
D: 10 Apr 1908
P: Parker, Fremont, Idaho

5 Lucy Charlotte BERRY

B: 16 Oct 1838
P: Stockport, Lancashire, England
D: 13 Jun 1919
P: Shelley, Bingham, Idaho

6 Joseph Smith SHARP

B: 17 Jul 1840
P: Bellevue, Calhoun, Illinois
M: 13 Mar 1862
P: Tooele, Tooele, Utah
D: 25 Nov 1899
P: Egin, Fremont, Idaho

7 Rebecca Jane HIGLEY

B: 26 Jan 1845
P: Yellow Creek, Stevenson, Illinois
D: 8 Oct 1906
P: Preston, Franklin, Idaho

8 Nathan William PACKER

B: 2 Jan 1811
P: Jefferson, Ohio
M: 31 Mar 1829
P:
D: 29 Oct 1875
P: Franklin, Onieda, Idaho

9 Ellizabeth TAYLOR

B: 6 Dec 1812
P: Dunbar, Fayette, Pennsylvania
D: 17 May 1887
P: Riverdale, Onieda, Idaho

10 Edmund BERRY

B: Abt 1810
P: Stockport, Cheshire, England
M: 23 Dec 1833
P: Cheadle, Cheshire, England
D: 5 Oct 1887
P: St. Louis, Missouri

11 Charlotte ROSE

B: 14 Dec 1800
P: Chatham, Kent, England
D: 18 Jul 1849
P: St Louis, St Louis, Missouri

12 James Robertson SHARP

B: 20 Jun 1809
P: Nashville, Davidson, Tennessee
M: 5 Mar 1835
P:
D: 22 May 1863
P: Kaysville, Davis, Utah

13 Martha GRIFFITH

B: 7 Aug 1820
P: Nashville, Davidson, Tennessee
D: 20 Apr 1905
P: Reardon, Lincoln, Washington

14 Truman HIGLEY

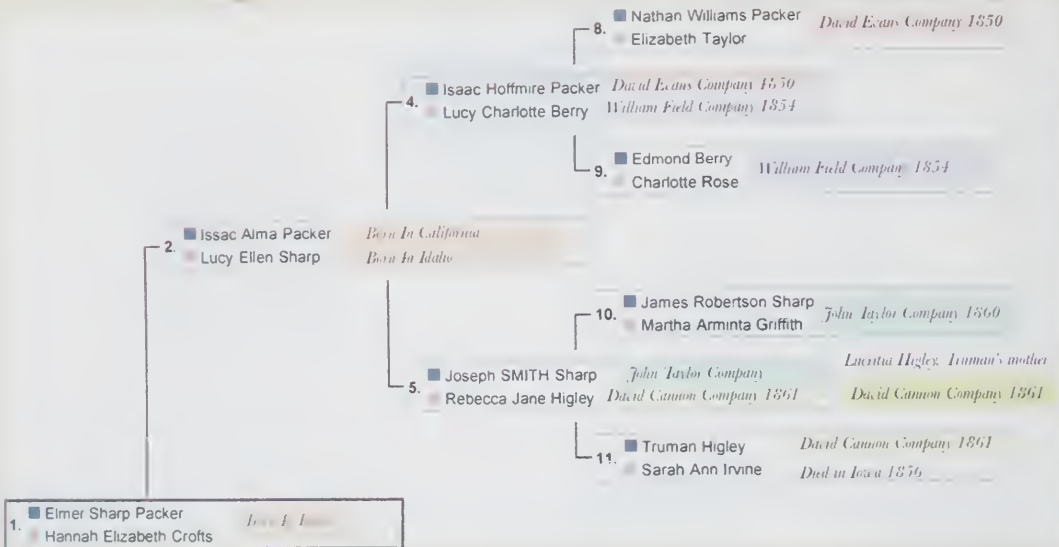
B: 20 Jul 1817
P: Jamestown, Busti, New York
M: 29 Feb 1840
P: Springfield, Springfield, Illinois
D: 17 Nov 1882
P: Los Angeles, Los Angeles, California

15 Lucy Adams FISHER

B: 9 Jan 1818
P: Alstead, Cheshire, New Hampshire
D: 24 Dec 1856
P: Council Bluffs, Pottawattamie, Iowa

PACKER

WAGON TRAIN COMPANIES



Fun facts about these family members!

13. Who sang for the Queen of England?
14. Who died in the St. Louis cholera epidemic?
15. Who traveled with her brother to the Salt Lake Valley as a non-member of the Church?
16. Who was baptized in Nauvoo?
17. Who traveled to San Bernardino, California on their honeymoon, staying there for 8 years?
18. Who received a medal for service in Black Hawk Indian War?
19. What two generations had both husband and wife with the names of Isaac and Lucy?
20. Who was the oldest family member to cross the plains at 79 years of age?

Direct Paternal Pioneer Ancestry of Bonnie Aileen Packer Price

(Ancestors who crossed the plains are in bold.)

Bonnie Aileen Packer Price: Born 29 May 1928 in Rigby, Idaho

Elmer Sharp Packer: Born in 24 October 1896 in Soda Springs, Idaho

Isaac Alma Packer: Born 2 August 1865 in San Bernardino, California

(San Bernardino was originally settled by the Mormons)

Lucy Ellen Sharp: Born 19 November 1872 in Richmond, Utah

Isaac Hoffmire Packer: Born 27 April 1835 in Mansfield, Ohio

(David Evans Company 1850)

Lucy Charlotte Berry: Born 16 October 1838 in Stockport, England

(William Field Company 1854)

Nathan Williams Packer: Born 2 January 1811 in Jefferson County, Ohio

(David Evans Company 1850)

Elizabeth Taylor: Born 6 December 1812 in Fayette County, Pennsylvania

(David Evans Company 1850)

Joseph Smith Sharp: Born 17 July 1840 in Bellevue, Illinois

(John Taylor Company 1860)

Rebecca Jane Higley: Born 26 June 1845 in Yellow Creek, Illinois

(David Cannon Company 1861)

James Robertson Sharp: Born 20 June 1809 in Nashville, Tennessee

(John Taylor Company 1860)

Martha Griffith: Born 7 August 1820 in Nashville, Tennessee

(John Taylor Company 1860)

Truman Higley: Born 20 July 1817 in Jamestown, New York

(David Cannon Company 1861)

Mother of Truman... **Lucretia Higley:** Born 13 November 1781 in Marlboro, Vermont

(David Cannon Company 1861)

Packer Family ... Coming to America and Joining the Mormon Church

Nathan Williams Packer born in Jefferson County, Ohio 1811

(First to join the Church along with his wife, Elizabeth Taylor Packer)

Moses Packer born in Chester, Pennsylvania 1764

Aaron Packer born in Uwchlan, Pennsylvania 1732

Philip Packer born in Pensaucken, New Jersey 1686

Philip Packer born in Groombridge, Kent, England 1656

Philip sailed to America on the *Lion of Liverpool* in 1683 docking in Philadelphia, Pennsylvania.

Nathan Williams and his wife, **Elizabeth Taylor Packer**, were baptized in Newville, Ohio December 12, 1833.

Berry Family ... Coming to America and Joining the Mormon Church

Lucy Charlotte Berry Packer born in Stockport, England 1838. She came to America with her family landing in New Orleans in 1848 when she was 10-years-old.

Lucy Charlotte Berry Packer was baptized after she arrived in the Salt Lake Valley in 1853. She traveled with her half brother, Samuel Parkinson, who had joined the Church near St. Louis, Missouri where they lived.

(First to join the Church)

Sharp Family ... Coming to America and Joining the Mormon Church

No records have been found of their passage from Scotland to America, only the birthplaces of our direct paternal line.

James Robertson Sharp born in Nashville, Tennessee 1809
 James Delos Sharp born Mecklenburg, North Carolina 1783
 John Sharp born Anson, North Carolina 1753
 James Sharp born Cecil, Maryland 1725
 Thomas Sharp born in Scotland 1699

James Robertson Sharp and his wife, Mary Griffith Sharp, were baptized in 1837 or 1838 in Illinois. Their son, Joseph Smith Sharp, was born in Bellevue, Illinois in July of 1840.
(James was the first Sharp to join the Church along with his wife, Mary Griffiths Sharp)

Higley Family ... Coming to America and Joining the Mormon Church

Oliver and Lucretia are 3rd cousins and have the same family line through John Higley

Lucretia Higley born in Jamestown, New York 1817 **(Wife Oliver Higley)**
 Daniel Higley born in Simsbury, Connecticut 1737
 Nathaniel Higley born in Simsbury, Connecticut 1699
 John Higley born in Frimley, England 1649. He came to America at the age of 17 in 1666

Oliver and Lucretia Higley, parents of Truman, grandparents of Rebecca Higley who married Joseph Smith Sharp, were baptized in 1830 in Jamestown, New York.
(Oliver was the first Higley to join the Church along with his wife, Lucretia Higley)

Direct Paternal Pioneer Ancestry of Bonnie Aileen Packer Price

Packer

Companies in which ancestors crossed the plains to the Salt Lake Valley

David Evans Company 1850

Nathan Williams Packer

Elizabeth Taylor Packer

Isaac Hoffmire Packer

William Field Company 1854

Lucy Charlotte Berry

John Taylor Company 1860

James Robertson Sharp

Martha Griffith Sharp

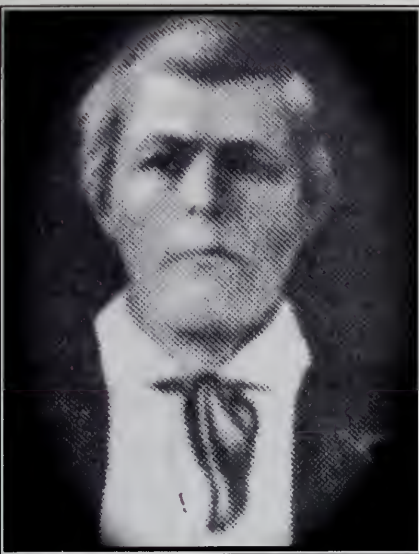
Joseph Smith Sharp

David H. Cannon Company 1861

Lucretia A. Fisher Higley

Truman Higley

Rebecca Jane Higley



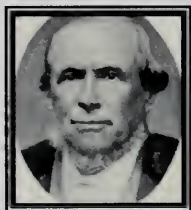
Nathan Williams Packer



Isaac Hoffmire Packer



Elizabeth Taylor Packer



David Evans Company (1850)

Departure: 15 June 1850

Arrival: 13-17 September 1850

54 wagons were in the company when the journey began at the outfitting post at Kanesville, Iowa (present day Council Bluffs).

On the Church records all Packers are listed in an "Unknown Company" but their journals say they came in the David Evans Company

Family members who traveled with this company
(Direct ancestors in bold)

Nathan Williams Packer (39)

Elizabeth Taylor Packer (37)

Lewis Williams Packer (19)

Martha Jane Packer (18)

James Dalton Packer (16)

Isaac Hoffmire Packer (15)

Mary Ann Packer (10)

Emma Packer (6)

Eliza Packer (4)

Nathan Taylor (1)

Walter McFarland Packer

(infant)

David Evans Company (1850) pg 1

Trail Excerpt (unedited):

Stowell, William Rufus Rogers, [Biography]

There were many interesting experiences that showed how providence opened the way to the obtaining of means for gathering to the mountains. There was a considerable amount of cholera on the Platte Riuver [River] in 1849 and it caused a number of deaths. It was unfortunate that several companies of Saints, among them that of Elder Stowell, travelled the road on the South side of the Platte River. Elder Stowell's wife and her sister both caught cholera but recovered.

Trail Excerpt (unedited):

Evans, Barbara Ann Eawell, Autobiographical sketch [ca. 1896], reel 13, item 13, 2 p.

After the Company got together Bishop Evans was appointed captian[.] they were organized and on June 15th we made a start for Utah.

The cholera broke out in camp[.] people were stricken down on evry side.

There were five deaths in our company.

Trail Excerpt (unedited):

Hatch, Abram, [Reminiscence], in Edward W. Tullidge, *Tullidge's Histories of Utah*, vol. 2, "Biographies (Supplemental Vol.) of the Founders and Representative Men of Northern, Eastern and Western Utah, and Southern Idaho" [1889], 192-93.

Our company was organized at Sarpee's point, Apostle Orson Hyde giving us his "send off." The company consisted of fifty wagons; and Bishop David Evans was our captain.

On the 15th of June, we crossed the Missouri River on flat boats and then commenced the journey across the plains. I drove my own team.

The usual drives, camps, meetings, buffalo hunts, stops to set wagon tires, talks with Indians, (all trying to keep good-natured) were the incidents of the trip. I took great delight in the buffalo hunt, was considered quite an expert hunter, and assisted in killing several.

On September 15th, 1850 we entered Salt Lake Valley by the way of Parley's canyon; and from the elevated bench, near the eastern foot-hills of the mighty Wasatch Range, on that lovely day, we beheld for the first time the valley and waters of the great basin of the Rocky Mountains, with whose history and people my life's labor has been so closely interwoven. The company disbanded and our three wagons passed on to the banks of the Jordan River.

David Evans Company (1850) pg 2

Trail Excerpt (unedited):

Hatch, Lorenzo Hill, *Lorenzo Hill Hatch Journal* [1958], 12-13

We worked with Brother List three months, after which I bought him out and sent for Jeremiah. He came. We worked through the fall and winter of 1849-50. All that we made was divided between the three of us. We made some fifty wagons in ten and a half months and sold them for \$26.50 each. Then we gathered clothes, tools, and provisions for our outfit; three yoke of steers, fourteen cows and all necessary things for our journey, repaired to the Bluffs, fitted our wagons up and on the 12th of June 1850, we crossed the Missouri River with three wagons, five yoke of oxen and seventeen cows.

We had gathered much around us in this year and through the blessings of God whom we praise for ever and ever. We traveled in the Company of Captain David Evans. We had some cases of cholera and buried five or six of our numbers. However the trip was a pleasant one and we arrived the 17th of September 1850.

Trail Excerpt (unedited):

"Arrival of the Mail from the Valley," *Frontier Guardian*, 10 July 1850, 2.

About 500 of those destined for the gold regions, prior to the 28th ult., had died of the cholera. They met the first sickness at Scott's Bluffs, about sixty miles this side of Fort Laramie, and they say that the graves along the road were too near to serve for mile-posts, besides many who were buried at Camping places a little off from the road. Most of those who died, belonging to this section are said to be children. Notwithstanding the fatality of this dreadful disease this season on the Plains, we have received very cheering accounts from some of the companies of Saints as to health, unity and good spirits.

The news from the California emigrants going the North side of the Platte, is good; there has scarcely any sickness or deaths occurred that we can learn. Those who started from this place had nearly passed those going on the South side of the Platte. The teams were in good condition. The first teams have fared the best. When the mail passed the junction of the two roads, the trains from the North and South side were mixing.

NATHAN WILLIAMS PACKER



Born: 2 January 1811
Jefferson, Ohio
Son of Moses and Eve Williams Packer
Died: 29 October 1875
Franklin, Idaho
Married: Elizabeth Taylor
31 March 1829
Place unknown but they settled in Ohio

ELIZABETH TAYLOR

Born: 6 December 1812
Fayette, Pennsylvania
Daughter of William Samuel and Mary Shaffer Taylor
Died 17 May 1887



They traveled with the David Evans Company in 1850.

Nathan and Elizabeth Taylor Packer are the paternal great grandparents of **Elmer Sharp Packer** who is the father of **Bonnie Aileen Packer Price**.

Information for this life history was taken in part from the book "Footings from the Past" by Donna Packer, wife of Boyd K. Packer.

Nathan Williams Packer's life spanned the period of pioneering and expansion of the United States from the Ohio River to the Pacific Coast. In 1812, a year after Nathan was born, we fought England again and gained the freedom of the seas. In 1848 we fought and won the Mexican War giving us the territory now included in New Mexico, Arizona, California, Nevada and Utah as well as part of Colorado and Wyoming. When the Mormon Pioneers first came into Utah in 1847 it was Mexican Territory. In 1865 the Civil War came to an end, but not the wounds that it caused which would take many more years end. During this war the Mormons, far removed from the actual conflict, were busy colonizing the West from Mexico to Canada and Wyoming to the Pacific Coast. All of this growth after the mobs of illiterate and bigoted people had sought to destroy them from the face of the earth. This life was demanding of a strong, dedicated, capable and courageous people who would be called upon to endure and suffer many hardships, including the lack of meager necessities of life, food, clothing, shelter and tools to work with. The sickness brought on from living

**Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 2**

under such conditions left many of their loved ones buried along the way. Such was the life and the strength of Nathan Williams Packer who was one of them.

Nathan Williams Packer was born January 2, 1811. At that time Nathan's father, Moses, was a member of the Society of Friends at the Concord Monthly Meeting held at Colerain in Belmont County, Ohio. Nathan and his brothers and sisters were born with a Quaker birthright, as their mother, Eve, and Father, Moses, were members of the Society of Friends. At this time, there were three Quaker colonies or settlements in this area, one at Short Creek and one at Plymouth, Smithfield in Jefferson County, and the Colerain settlement in Belmont County. These Quaker settlements were not more than twenty miles from one another. The old Quaker church at Mount. Pleasant where the Short Creek Monthly Meeting was held is still standing and is marked as a historical site on the maps of Ohio. The Concord Monthly Meeting held at Colerain in Belmont County is only about three miles from Jefferson County line. It is not known for sure where Moses Packer's farm was, whether in Jefferson or Belmont County. The County boundaries have been changed since 1811.

Nathan Williams Packer was the ninth child in a family of six brothers and six sisters. He was named after his great grandfather, Nathan Phipps, an ardent Quaker, and his Grandfather Williams, the father of his mother, Eve Williams.

Nathan's parents, Moses and Eve, lived in Fayette County, Pennsylvania from their marriage in 1790 until 1801. Nathan's older brothers, Moses, Aaron, Abraham, James Dalton and his sisters, Margaret and Sarah, were born there. The family first lived on Salt Lick Creek in the eastern part of the county.

Nathan's father, Moses, made a request to be accepted into the Redstone Monthly Meeting of the Society of Friends and was accepted there on January 30, 1801. Redstone was called Fort Redstone and was on the main traveled colonial road going into Ohio. This move took him to the western boundary of Fayette County, Pennsylvania. The Moses Packer family later went to the Westland Monthly Meeting at Centerville in Washington County. Our branch of the Packer family was on its westward move again and by 1803 when Nathan's sister, Hannah was born, the family was in the Quaker community of Colerain in Belmont County, Ohio and members of the Concord Monthly Meeting.

Moses and Eve stayed in this area until about 1813 when he made a request to become a member or Friend at the Short Creek Monthly Meeting. Short Creek was a very thriving settlement. The Quakers had built grist mills and weaving mills along the Short Creek which supplied them with plenty of water. Moses and his family stayed in Short Creek about two years. While Nathan's mother and father were in this area his sisters, Hannah, Eliza, Mary Ann and Jane were born. Nathan was also born here in 1811.

Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 3

In 1815 Nathan's mother and father moved their family again. By now it had grown to thirteen members. This move took them to Richland County, Ohio, 100 miles to the west. Nathan's oldest brother, Aaron, was 22-years-old and Nathan only four-years-old at that time. Like the rest of Ohio, Richland County was heavily wooded, making travel difficult. Streams and rivers were used wherever possible, otherwise trails were cut through the woods. Often old Indian trails were used. Most often the settlers took with them what they could carry themselves or put on a horse. Most furniture was made by hand after they had carved out a clearing large enough for a cabin and a "track patch" or garden and had erected their cabin of logs. Water was a necessity of life so most settlers were found on the banks of a creek, a river or close by. Nathan's father settled his family on a creek in the southwestern end of Richland County in Perry township on a quarter section of land he bought at the Wooster Land Office in Wooster, Ohio, designated as SW 1/4 of Section 36, Township 19, Range 19.

Here Nathan's father, Moses, was a member of the Alum Creek Monthly Meeting. At this time, Nathan's father was 51-years-old and his mother, Eve, was 47. Nathan was to grow to manhood and marry here in Perry in Richland County. Nathan's younger brother, Jonathan Taylor, was born in Perry on July 26, 1817.

This was Moses Packer's last move. He lived in Perry for fifteen years where he died on September 10, 1830, being 66 years of age, his death being recorded in the records of the Society of Friends in the Alum Creek Monthly Meeting. He was buried in the Quaker Cemetery at Middlebury, Knox County and, as we have already stated, it was only about three miles from the Packer farm. All the time Nathan's father, Moses, lived in Perry he was a member of the Alum Creek Society of Friends Monthly Meeting.

When Nathan's father died, Nathan and Elizabeth Taylor had been married for nearly 2 1/2 years. They were married March 31, 1828 when Nathan was 17-years-old and Elizabeth 16-years-old.

Nathan had grown up under the influence of a Quaker mother and father and apparently he was deeply religious as he grew up, for he surely was in his later life. He must have been learning the trade of a millwright as he became very skilled at it. In this respect he followed the footsteps of his great grandfather, Phillip Packer, Jr., who built a grist mill near Elkton, Maryland in between Chesapeake and Delaware Bays about 1731. He also later built a sawmill.

Nathan Williams' young bride, Elizabeth Taylor, was the daughter of Mary Shaffer and Samuel Taylor. She was born December 6, 1812 in Fayette County, Pennsylvania. In Hazel Preece Norton's history of Nathan Williams Packer she describes Elizabeth Taylor as a very beautiful girl, not only good looking but intelligent and refined. She was 5' 8" tall, very

• • •

**Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 4**

stately and slim. She loved beautiful things in life and was a good cook and seamstress; she could cord and weave. She was always a very busy person and a good housekeeper. She had a very keen sense of humor and wit and loved music, which talent she passed on to her sons and daughters. Not much is known of Elizabeth's mother and father or their families.

Nathan and Elizabeth settled down in Perry in Richland County, Ohio after they were married. Their first child, Lewis Williams was born March 15, 1831, six months after Nathan's father died.

Nathan's mother, Eve, married James Skinner July 9, 1837 in Perry, Richland County. Her youngest son, Jonathan, had left home and had gone to Kirtland, Ohio. Two of her sons, **Nathan** and Jonathan, had joined the Mormon Church. She was left alone. After she married James Skinner we lose track of her.

By 1833 there was considerable activity by religious leaders in the area where Nathan Williams Packer lived, especially around Newville, 12 miles to the northeast of Perry. In Newville area Sidney Rigdon and his brother, Thomas, and Alexander Campbell had been preaching since 1825. Sidney Rigdon later went to New York and joined the Prophet, Joseph Smith. They both then came to Kirtland, Ohio. Nathan became interested in the teachings of the Mormons and joined the Church, being baptized December 12, 1833. As they baptized by immersion in the rivers or streams, Nathan's baptism must have been a chilling experience at that time of year. It is so far not known whether Elizabeth, his wife, was baptized at this time.

By the time Nathan had joined the Mormons he and Elizabeth had three children, Lewis Williams, Martha Jane and James. On September 4, 1836, Nathan and his family were still in Perry Township, Richland County, Ohio. In the Ohio Journal Records of the LDS Church we find the following items:

*"Sunday, September 4, 1836 conference was held in the Perry Church, Richland County, Ohio with Henry G. Sherwood in the chair and George C. Wilson acting as clerk.
"Priest Daniel Cam represented the Church as having thirty-seven members nearly all in good standing; Elder Henry G. Sherwood represented seven members near Granville, Licking County, Ohio all in good standing making one-hundred-and-twenty-one members in all. It was voted that James Huntsman, a Priest in the Perry Branch then off on a mission, should be ordained an Elder. William Werick, John McVay and John Jenkins were ordained Priests. Nathan W. Packer was ordained a Teacher and Jacob Werick a Deacon."*

By this time Nathan's brother, Jonathan, had joined the Mormon Church. He was baptized March 19, 1836 and when Nathan was ordained a teacher, Jonathan was in Kirtland with the Mormons there. William Hamilton Packer, Nathan's other brother that joined the

Nathan Williams Packer and Elizabeth Taylor traveled with the David Evans Company in 1850. Nathan was 39 and Elizabeth was 37 years of age. pg 5

Mormons, didn't join until later, about 1850 and missed the early persecution of Nauvoo and Missouri. He went with the "gold rush" to California and then came back to Utah.

On May 14, 1837 Nathan W. and Elizabeth Packer, along with John E. and Sarah Brown, and George and Mary Coon (Sarah and Mary were Nathan's sisters) signed deeds to the land left to them by their father, Moses Packer, to Robert Chambers. This was in Perry, Richland County, Ohio.

In Delma Bosworth's records she has William listed as having been born in Vigo County, Indiana May 22, 1838. This indicates that Nathan and Elizabeth had left Ohio after May 14, 1837 and were in Vigo County, Indiana by May 22, 1838. Vigo County is on the western boundary of Indiana. When they left Ohio they took four children with them, Lewis, Martha Jane, James Dalton and **Isaac Hoffmire**. Samuel, who was born April 29, 1837, lived only one day.

The journey from Perry, Ohio to Nauvoo, Illinois was about 458 miles as the crow flies. Mary Ann Packer, their second daughter was born October 18, 1839 in Sangamon County, Illinois, 100 miles to the southeast of Nauvoo. This definitely establishes Nathan and Elizabeth and their family in Illinois in 1839. The next record we have of Nathan shows him paying taxes on a piece of ground designated as C 6.8 SEC 19 Hancock County, Illinois. It is believed that this was in Nauvoo or close to Nauvoo for it is recorded that on February 11, 1842 Nathan Williams Packer received a Patriarchal Blessing from Hyrum Smith, the older brother of Prophet Joseph in the City of Nauvoo. In this blessing Nathan was told he was of the lineage of Joseph.

In the Journal History it is recorded that in 1843 Nathan Williams Packer went on a two-month mission to Indiana with Ab Hunsaker. In 1844 they went on a three-month mission again to Indiana. In 1845 both Nathan and his wife, Elizabeth, received a Patriarchal Blessing from William Smith, also a brother of the Prophet Joseph. Elizabeth was told that she was of the lineage of Ephraim. In the general index file, box 32 it lists Nathan as having been ordained a Seventy October 8th, 1844 in Nauvoo.

An attempt was made to find Nathan Williams Packer among other Nauvoo records but the writer was informed at the Genealogical Library that most of the Nauvoo records were lost when a wagon carrying the records tipped over while crossing a river, spilling all of its contents in the water, so we are grateful for the information we have been able to find.

Nathan and Elizabeth were driven out of Nauvoo with the rest of the Mormons in 1846. While they had lived in Nauvoo three daughters were born, Elizabeth May 25, 1842 (she died when only two years old); Emma April 19, 1844; and Mary Eliza March 8, 1846. Mary Eliza was just a baby when they were forced to flee Nauvoo. Just when Nathan and his

**Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 6**

family left is not known but the next we hear of him in Andrew County, Missouri, northwest of St. Joseph.

Thomas L. Kane, in a discourse before the Historical Society of Pennsylvania March 26, 1850, made the following observation about Nauvoo. It is to be noted that he came upon Nauvoo just a few days after the Mormons were driven out by the mob. "From the place where the deep water of the river returns my eye wearied to see everywhere sordid, vagabond and idle settlers; and a country marred without being improved by their careless hands. I was descending the last hillside upon my journey when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings set in cool green gardens ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice whose high tapering spire was radiant with white and gold. The city appeared to cover several miles and, beyond it in the background, there rolled off a fair country checkered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere made the scene one of singular and most striking beauty. It was a natural impulse to visit this inviting region. I procured a skiff and rowing across the river landed at the chief wharf of the city. No one met me there, I looked and saw no one. I could hear no one move. I walked through the solitary streets. The town lay as in a dream under some deadened spell of loneliness from which I almost feared to wake it for plainly it had not slept long.

I went about unchecked. I went into empty workshops, rope walks and smithies. The spinner's wheel was idle, the carpenter had gone from his work bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat and the fresh chopped wood stood piled against the baker's oven. The blacksmith shop was cold but his coal and ladling pool and crooked water-horn were all there as if he had just gone off for a holiday. I could have supposed the people hidden in the houses, but the doors were unfastened. On the outskirts of the town was the city graveyard but there was no record of plague there. There were fields upon fields of heavy yellow grain lay rotting ungathered upon the ground. No one at hand to take in their rich harvest.

Only two portions of the city seemed to suggest the import of this mysterious solitude. On the eastern suburb, the houses looking out upon the country showed by their splintered woodwork and walls battered to the foundation, that they had lately been the marks of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieced of heavy ordinance. They told the story of the dead city that had been a notable manufacturing and commercial mart sheltering some 20,000 persons; that they had waged war with its inhabitants for several years and had finally been successful only a few days before my visit, in an action fought in front of the ruined suburb, after which they had driven then forth at the point of the sword. The defense they said had been obstinate but gave way

Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850. Nathan was 39 and Elizabeth was 37 years of age. pg 7

on the third day's bombardment."

Where had the people gone who had built the beautiful city, the beautiful white marble temple crowned with gold which had just been completed? Where had the people gone who had left their homes, their shops, their mills, their unharvested crops? They had disappeared over the western horizon at the mercy of God and nature. Nathan and his family went with them.

Over the western horizon 200 miles to the west went the Nathan Williams Packer family. They were making out an existence in a little log cabin in Andrew County, Missouri when Nathan Taylor was born August 8, 1848. They were still there when Walter McFarland was born April 23, 1850. During this time in Missouri many hardships were encountered by Nathan and his family; the lack of food, clothing and other necessities, physical suffering plagued them constantly to say nothing of the persecution experienced by them. Many of the Mormons had already crossed the plains by 1850. The only Mormons in Andrew County were a few families who went there to find work so that they could get enough money to buy supplies and equipment to cross the plains to Utah. No church records were kept in Andrew County.

In the latter part of April, and it must have been after Walter McFarland was born, Nathan Williams Packer and his family joined the David Evans Company crossing the plains to Utah. The perpetual emigration fund made it possible for him to get the needed supplies and equipment for the long, hard journey. When Nathan and Elizabeth left for Utah they had nine living children. The oldest, Lewis William, was 19-years-old; the youngest, Walter McFarland, only about two-weeks-old. What a time for Elizabeth, Nathan's wife, to start on such a rigorous journey. Their teams consisted of cows and oxen.

It is interesting to note that by the time the David Evans Company went through Fort Laramie, a stopping place for all immigrants going west, the pioneer trail west was well-traveled. The offices at the Fort kept records of all traffic by 1850 they had counted 16,915 men, 235 women, 242 children, 4672 wagons, 14,974 horses, 4,671 mules, 7,475 oxen and 1,653 cows.

The David Evans Company arrived in Salt Lake Valley in September, 1850. The winter of 1850 was no doubt spent by Nathan and his family in Salt Lake where they could recover from their trip across the plains and await their assignment as Brigham Young and the other Church leaders were busy colonizing the west and especially Utah.

In the spring of 1851 Nathan and Elizabeth were sent to Mountainville in Utah County. Mountainville was later changed to Alpine and Nathan settled close to the mouth of American Fork Canyon.

**Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 8**

When the first settlers came to the area around American Fork Creek, they found a few roving bands of Indians. These belonged to the family of Shoshones. The Indians found in this area were a low type and were eking out a rather meager existence. Their food consisted nearly of fish and game, supplemented with berries and roots. It is also related that when grasshoppers were numerous, quantities of them were caught and dried. Later they were beaten fine and made into cakes and considered quite a delicacy.

When many of the Saints were settled, or even before, many of them were rebaptized, believing that now they were away from their enemies and trials and hardships of the pioneer trail, they would make a fresh start in Zion and besides, most of the Nauvoo church records were lost in a river crossing. Nathan was rebaptized on April 14, 1851 and Elizabeth on April 13, 1851, both were baptized by John Crawford. While Nathan lived in the Mountainville Ward his name appears on the records as blessing some of the children. He baptized his daughter, Emma, January 5, 1853.

In the "Early History of American Fork", page 98, we read the following: "In pioneer days about the only thing of any consequence that was not made in the home was the flour. In 1852, Lorenzo H. Hatch and Nathan Packer built the first real flour mill in Utah County at the mouth of American Fork Canyon. This pioneer mill was destroyed by fire after doing a very little grinding but it was soon rebuilt and was known for many years as 'Packer's Mill'."

Nathan was the second Packer to build a grist mill. His great-grandfather, Phillip Packer, Jr. in 1731 had built a grist mill in Maryland in between Delaware and Chesapeake Bays 120 years earlier. The Packer Mill was doing a good business when it burned down. In the *Deseret News* on February 7, 1852 there appeared the following article about the mill.

"The grist mill on the American Fork Creek burned on Saturday night, January 31, owned by N. W. Packer and L. E. A. Hatch. Said mill had been in operation only two months. Loss estimated at \$1,400. Machinery supposed to be worth \$600. Also grain burned in the amount of 120 bushels. The loss of the mill will be greatly felt in this part of the valley. It was doing a good business and was a good accommodation to the brethren. I understand Brother Packer is left destitute of almost everything and only breadstuff to last the week."

Charles Hopkins writes the following in the same article: "Brethren about American Fork are you sorry for Brother Packer? If so, how much? Suppose it will cost the brethren living within ten miles of the burnt mill \$3,000 in time, team, etc. to go some fifteen, twenty or thirty miles to mill the coming year. Again suppose those same brethren during the coming fortnight appropriate one-half of said time, team, etc. or \$1,500 of the \$3000 to haul timber, hewing, framing, raising, lumbering and drawing a few loads of lumber and helping

Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850. Nathan was 39 and Elizabeth was 37 years of age. pg 10

start another mill for Brother Packer. What will be the result? Within a few days he will again have a mill to accommodate his neighbors who will save themselves \$1,500 in the job by enriching the miller \$1,500. Brethren does this look like economy; like being sorry for a friend's calamity, doing like as you would be done unto? When another mill built before harvest, and the neighborhood saves \$1,500 by giving the poor miller \$1,500 now while they can't do much else yes, that is the doctor's prescription. Try it and see if it isn't the perfect 'fire cure all'."

The brethren rallied around Brother Hopkins call for help and the mill was rebuilt and known for years as "Packer's Mill". Nathan ran the mill for several years and then sold it to Daniel A. Allen and moved his family to Provo. His name doesn't appear in the Mountainville Ward after 1854. While in Mountainville, Nathan and Elizabeth added two more sons to their already large family Moses, born July 9, 1852 and Jonathan Taylor born the same year that Martha Jane, his sister, died January, 1854. It was in about 1855 the Mountainville Ward changed its name to Alpine.

Sometime in 1854 or 55 Nathan and his family moved to Provo and they lived in Provo Second Ward. In the ward records Nathan is recorded as being a member of the 7th Quorum of Seventy on March 17, 1858. On May 14, 1857 Elizabeth's and Nathan's youngest and last child was born, Edson Whipple Packer. They apparently named him after Edson Whipple who was the second counselor in the Provo Second Ward bishopric and who later moved to Arizona.

Nathan's family along with others experienced some difficulties with the Indians in Utah County. Nathan's son-in-law, Benjamin Stewart, the husband of his daughter, Mary Ann, was killed by the Indians while still a young man in his early twenties. She later married Peter Preece.

In the spring of 1860 when Johnston's Army was moving out of Utah, a group of Saints were called to settle northern Cache Valley in Utah. the Nathan Williams Packer family was one of those called to go. At this time Nathan and Elizabeth had eight children at home. James the oldest, was 25 years of age and Edson Whipple, the youngest, being only three-years-old. The road up Box Elder Canyon was very bad and travel was difficult. Their wagons and oxen were in poor shape by the time they got to Wellsville and they had to stop there a month before going on. When they finally settled down, they were in Franklin, Idaho but at the time they thought they were still in Utah.

Because of Indian troubles they were forced to built a fort for protection. They built their cabins in a square, 60 rods by 90 rods. The cabins were built close together for greater protection. The corrals were built outside the fort. While the fort was being built the settlers camped in their wagons. When the fort was finished the families were assigned to a cabin by

• • •

**Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 11**

number. James Packer, Nathan's son, was assigned cabin number 12 on the north side behind the bowery. Nephi Packer, a son of Jonathan Taylor Packer, was assigned cabin number 80 on the west side and Nathan Packer was assigned cabin number 36 on the east side.

Inside the fort they built a schoolhouse - a one-room log building with a dirt roof and dirt floor. A big stone fireplace was on one end and three small windows on one side. The benches were made of split logs with wooden pegs for legs. The building also served as a church and in cold weather as a recreation hall. The school teacher only had one book reader and one speller for the entire school. The fort and school were started on April 14 and were ready for use in August after 3 1/2 months of hard labor. On May 26, 1860 the first land was plowed, gardens planted, the town site surveyed and a ditch was dug.

In the beginning the pioneers experienced a cold winter of 1860-61. There was a lack of wood and constant trouble from the Indians. They were stealing horses, chickens, grain and almost anything they could get their hands on. The settlers hardly ever left the fort without some kind of protection. A watch was kept on Little Mountain night and day. The Indians continued to harass the pioneers by appearing in the settlement and demanding food and running off stock and several of the settlers were killed by them.

A request was sent to Fort Douglas in Salt Lake City for aid. On January 22, 1863, Captain Hoyt was ordered to set out for Franklin with sixty-nine infantry, two howitzers, a baggage train of fifteen wagons and twelve mounted guards. Two days later Colonel Conners himself set out with 220 cavalry. They traveled in deep snow and zero weather and reached Franklin in four days. The day before the troops arrived a band of Indians under Chief Bear Hunter rode into Franklin and demanded wheat. The settlers gave them 24 bushels but they were not satisfied and threatened the inhabitants with tomahawks and performed a war dance around the Bishop's house.

Colonel P. E. Conners had determined to punish the Indians for their harassing of the settlers and their continued depredations against the immigrants on the Oregon Trail. At 3 a. m. on January 29th the infantry was ordered to march on the Indian stronghold twelve miles north up the Bear River. They reached the confluence of Battle Creek and the Bear River about daylight. The Indians were located on the north side of Bear River. The Indians had fortified themselves in a ravine about three quarters of a mile long and from six to twelve feet deep. Steps had been cut out so the warriors could easily mount and fire over the rampart. In the bottom the tents were pitched in the willows. To the east the Indians had woven a network of willows, leaving loopholes through which they could fire without exposing themselves. Behind this barrier forked sticks were stuck into the ground for rifle rests.

The day was bitter cold and the Bear River was full of floating ice. The Indians appeared on the ramparts and taunted the troops, one chief riding up and down waving his

**Nathan Williams Packer and Elizabeth Taylor traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 12**

spear. As the detachment rode forward it was met with a murderous fire. After a twenty minute engagement Colonel Conners could see that a frontal attack wouldn't work. So he ordered a flanking movement from the rear. While the flanking was going on the foot soldiers, with the help of the cavalry, crossed the Bear River and, although they were so cold they could hardly hold their weapons, poured a withering fire into the ravine. When it was all over four hours later at about 10 a.m., in a hasty examination Conners counted 224 dead Indians including Chiefs Bear Hunter, Saquitch and Lehi. Chief Pocatello was reported as having escaped.

Colonel Conners' check of the battle casualties of the Indians was hastily done and inaccurate. Even before the wounded had left for Fort Douglas, Bishop Thomas sent out three men in a sleigh to the battlefield to see if any of the Indians had survived. What a sight greeting them. There were bodies everywhere - eight deep in places. They counted over 400, nearly two-thirds of whom were women and children.

Chiefs Bear Hunter, Lehi and Saquitch were dead on the field. The party found two Indian women alive whose thighs had been broken by bullets, two little boys and a girl about three-years-old. The girl had eight flesh wounds in her body. The wounded Indians were taken back to Franklin where they were nursed back to health. The women left the next summer and joined a band of Shoshones. The children were adopted and raised in the Mormon faith.

The Battle of the Bear River was a massacre of the Indians. They fought to protect their tribal lands and there they fell, men, women and children. It was one of the largest Indian battles in the United States and worse than the Custer Massacre. Colonel Conners had ordered annihilation and that is just what happened except for about twenty braves that escaped and the two wounded women and three children.

The Indians stronghold was well stocked with supplies. One thousand bushels of wheat and considerable beef and other provisions were captured, as well as plenty of military stores and 175 horses. Many articles stolen from immigrant trains were found. Conners' losses were 14 killed and 49 wounded, something in which he was quite proficient. Conners reached Fort Douglas again on February 4 and the whole operation had taken two weeks.

The battle of Battle Creek as it is called broke the power of the Indians and the settlers began settling surrounding areas. However, it was not over with yet. In mid-September, 1864 a band of drunken Indians rode into Franklin and one Indian attempted to strike Mary Ann Alder in the head with a tomahawk as she was crossing the street, but Benjamin Chadwick was carrying a gun and shot the Indian just in time. This made the rest of the Indians angry and the entire band numbering 300 galloped into town threatening to destroy the entire settlement if Chadwick wasn't turned over to them. When the demand was refused

**Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 13**

they grabbed McCullen Hull.

Messengers in the manner of Paul Revere were sent to the surrounding settlements and during the night some 300 militia arrived and, when morning came, the Indians were surprised to see such a large force assembled. After a conference an agreement was reached. A couple of days later Chief Washakee sent back 100 horses which his warriors had stolen. The Indian trouble in the area was over.

As things settled down, families moved out to surrounding areas and began establishing farms and communities. Nathan Packer, along with several other families, namely the Robert Homes', Joseph Nelson's and the William Davis', decided to settle the area that became known as Bridge Port. It was across the Bear River located at the mouth of Deep Canyon about two and one-half miles northwest of Preston and about 12 miles north of Franklin. It was located on the west bank of the Bear River and was on the Old Oregon and Montana trail. Riverdale was several miles to the east on the river. Some of the descendants of Nathan and Elizabeth still live in Riverdale.

There were several families settled at Bridge Port. It became an important post on the Oregon Trail for it was where the immigrants to Oregon and miners to Montana crossed the river. The Gilmer and Salisbury stage line maintained a station there. Nathan W. Packer built and operated a ferry at Bridge Port which helped the travel to the north. The Oneida County records show that a license was granted April 12, 1869 to Packer and Davis to operate a ferry on the Bear River at Bridge Port. Later Nathan started to build a bridge across the Bear River right close to the ferry. This was no small undertaking but Nathan knew what he was doing. The bridge was built of logs which were driven into the river bed by a huge homemade pile driver. Nathan built a huge frame that was 30 or 40 feet high and a large long hammer was raised up by a team of horses and then tripped thus gradually driving the log piling into the river bed. This shows the ingenuity and skill of Nathan Packer as a millwright. The bridge was then built on these pilings. The bridge was operated as a toll bridge. In the Oneida County records for July, 1875 a license was issued to the Packer Bridge Company allowing them to charge a toll. The immigrants and other travelers heading north or south were thankful for the accommodation of the bridge.

On June 21, 1957 at 10:30 a.m. some members of the Nathan Williams Packer family and civic leaders and citizens of the area gathered to dedicate a monument erected in memory and honor of Nathan Williams Packer where his bridge spanned the Bear River. The dedicatory prayer was given by his grandson, Eastus W. Packer and who is the country poet of distinction and has published a book of remarkable poems, mostly about life in Riverdale. The last words of the prayer are worthy of their inclusion in this history. He said, "We are grateful to Thee for the heritage of the Packer family, for a grandfather who was interested in building bridges and boats that others may cross in safety."

**Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 14**

In the Franklin Ward records there are several entries listing Nathan Williams Packer as having performed a number of ordinances. He blessed his daughter, Mary Ann, September 2, 1866; blessed William Jones Roberts, May 18, 1864; blessed Thomas Mendenhall, September 24, 1865. On August 28, 1864 he confirmed his son, Edson Whipple, a member of the Church. He was only seven years and three months old at the time.

On October 22, 1866 Nathan Williams took unto himself a second wife, Mary Jane Winn. Our generation knows very little about her. At this time Nathan was 55-years-old.

In the census for Cache County, Utah for 1870, it lists Nathan W. Packer and his wife, Mary (Mary Jane Winn), as living in Bridge Port with their daughter, Julia, four-years-old and a son, John, two-years-old. In the LDS Church index file, two sons are listed John and Marion. In a report of his death in the *Deseret News*, November 8, 1875 it states that when Nathan Williams went for a load of willows he had one of his little boys with him. This would seem to verify the fact that Nathan and his second wife, Mary Jane Winn, had two sons and a daughter. At present I have been unable to find any trace of the children or Mary Jane, his second wife, after Nathan's death.

Apparently polygamy was too much for Elizabeth and she moved to Franklin with her four sons, Walter, Moses, Jonathan and Edson Whipple, leaving Nathan Williams and his young wife, Mary Jane Win, to live alone in Bridge Port in the old homestead. She spent the last few years of her life living with her son, Nathan Taylor Packer, who lived in Riverdale.

The last three or four years of Nathan Williams' life he was quite feeble and had a difficult time getting around and doing his work. Here again he reminds us of his great grandfather, Phillip Packer, Jr., who also was quite feeble during the latter part of his life. He injured his back in a fall in a saw mill.

Nathan went out on Friday, October 27, 1875 with his son, John, who was eight years old at the time, to get a load of willows about two miles from their home. John said that his father would get some willows and put them on the wagon and then sit down and rest. He finally got a small load and started home. When he got into the middle of Bear River he lay down on his back, spoke to the horses to "git up" and died without a struggle. The horses stopped for several minutes and then went to the shore and stopped again with the hind wheels of the wagon still in the water. His small son, John, thought for some time that his father was asleep but as he could not awaken him he concluded that he was dead. After remaining with his father for some two hours, he started and walked back to the farm and reported what had happened. One of the stock tenders of the Gilmer and Salisbury Stage Line went and brought the team and wagon, and Nathan's body home.

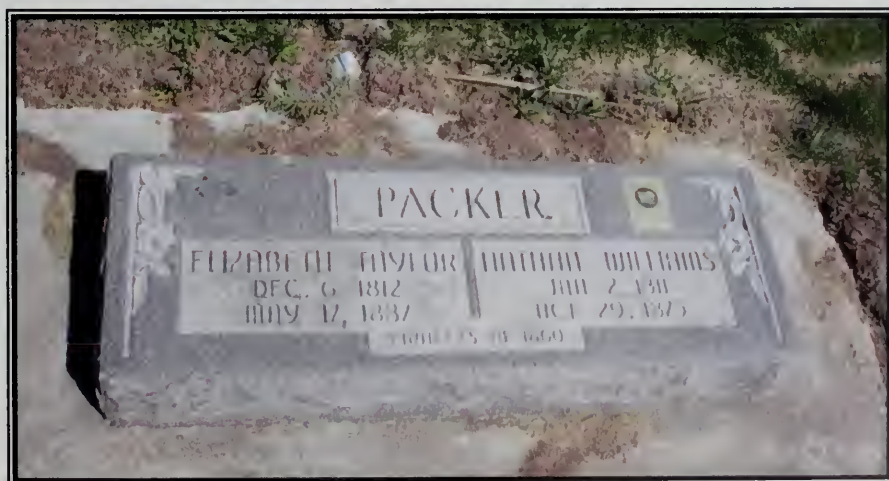
**Nathan Williams and Elizabeth Taylor Packer traveled with the David Evans Company in 1850.
Nathan was 39 and Elizabeth was 37 years of age. pg 15**

Nathan had earlier told his son, James, that he wouldn't live through the winter and he also told one of his neighbors that when he died it would be on a load of wood. He had placed himself on the load of willows in such a manner that he could not be thrown off.

The following was said of him: "He has acted as president of the settlement of Bridge Port on the Bear River for three years and has always been a firm believer and a strong advocate of the Latter-day work, bearing testimony to all with whom he conversed in support of Joseph Smith's and President Young's mission. He left fourteen living children and upwards of thirty grandchildren. He was a man of great patience in all the afflictions and privations which he was called to go through.

The funeral was held in Franklin, Monday, November 1, 1875. There was a large attendance at the funeral. Elder Jeremiah Hatch from Smithfield and Bishop L. H. Hatch spoke at the funeral and had the sermon on the resurrection read, which was preached at the last conference.

Nathan's first wife, Elizabeth, who had shared all of the hardships and raised a large family while pioneering most of her life, was to live twelve years longer when she passed away May 17, 1887 and was laid to rest beside the man with whom she had traveled 2,000 miles over pioneer trails. They both maintained their patience in face of adversity and their strong faith in God throughout their life, an example to all who follow after them.





A Note From The Editor... the following excerpt from, *A Comprehensive History of the Church* by B. H. Roberts

Notice the dates of the two Patriarchal blessings of Nathan Williams Packer on the following pages. Nathan lived through some critical times during Church History. It will be fun to someday hear in his own words his story that he never wrote down.

"William Smith, the youngest and only surviving brother of the Prophet Joseph Smith was also among those who aspired to leadership of the church. At the death of the Prophet he was a member of the apostles' quorum, and with them was sustained as one of the presiding council of the church. The sickness of his wife who had accompanied him to the east did not admit of his returning to Nauvoo with the other apostles; but on his return in the spring of 1845, he seemed to acquiesce, in their leadership of the church. In a signed communication to the *Times and Seasons*, he said:

'My advice to all, without respect of persons, is the same now that it was then support and uphold the proper authorities of the church, when I say authorities I mean the whole, and not a part: the twelve, and not one, two, six, eight, then or eleven, but the whole twelve.'

Soon after this William Smith was ordained to the office of patriarch to the church, succeeding his brother Hyrum in that High office. The associate editor of the *Times and Seasons* in making the announcement of the appointment and ordination stated that William Smith had been ordained "patriarch over the church." Whereupon a number of persons began to ask, if William was patriarch "over" the church, did not that also make him "president of the church."

William Smith, however, did not command much of a following in this first attempt to make himself a leader. His efforts at leadership on this occasion resulted only in violent denunciations of those who would not receive him, and his final expulsion from the church. At the general conference held on the 6th of October, 1845, on objection being made to him by Elder Orson Pratt, the conference refused to sustain him as one of the twelve apostles, or as presiding patriarch of the church, and on the 12th of the same month, he was excommunicated from the church. He shortly afterwards attempted to establish a church in the state of Wisconsin, but there also he failed." *A Comprehensive History of The Church* by B. H. Roberts Page 433-434 Vol. 2

Nathan Williams Packer Patriarchal Blessing #1

Given by Hyrum Smith at Nauvoo, Illinois February 11, 1842. James Sloan, Clerk
The patriarchal blessing of Nathan W. Packer, son of Moses and Eve Packer, born in
Jefferson County, Ohio, 2nd January 1811

I lay my hands upon your head in the name of Jesus to bless you according to the gifts and callings which are in me and in you and such as shall be manifested that shall be the blessings of God purposed for you in future that all things may be done according to his will and purposes and to the honour of his great Name whereby we may expect honour, immortality and eternal life through the gifts of the Holy Spirit which is for every man unto justification or condemnation which justification is to every man so far as he worketh righteousness and feareth God in every nation, tongue or people and God is no respecter of persons and is the same unchangeable yesterday, today and forever fulfilling his covenants and his decrees and revoking at his pleasure.

Therefore if you will ask you shall receive and be blest spiritually and temporally according to the desires of your heart which are in righteousness and you shall be blest in your house and habitation and in your fields with flocks if you will manage prudently and (herds) and with an inheritance with the remnants of Jacob that shall possess the land on their return from their captivity with an increase of faith, wisdom and knowledge as shall be imparted by the gifts of the Holy Spirit and with diligent acquisition and application unto sacred study over the Revelations and precepts which are given of God and you shall be blest in future with the holy priesthood with its attendant appendages for the accomplishment of an important errand and mission as you have contemplated that your garments may be clean and receive your wages that is a reward for the righteous and you shall be blessed with this priesthood as it shall be sealed upon your posterity with the honour and perpetuity of your name from generation to generation with the blessings of long life if your faith fail not and with a crown of celestial glory, even so amen.

Nathan Williams Packer Patriarchal Blessing #2

Given by William Smith, patriarch to The Church of Jesus Christ of Latter-day Saints at Nauvoo, the City of Joseph 19th June, 1845. Bradford W. Elliott, Recorder
The patriarchal blessing of Nathan W. Packer, son of Moses and Eve Packer, born in Jefferson County, Ohio, 2nd January, 1811

Dear Brother: I lay my hands upon your head, to confer upon you a fathers blessing. A blessing that shall be descriptive of thy character and of thy future prosperity. This blessing is conferred upon thy head by one who holds the authority of the Patriarchal office at this present time over the whole church of God and because thou hast desired an increase of knowledge, this blessing is conferred upon thee in which thy descent is made known for thou art a descendant of Joseph who was sold into Egypt and his blessing is upon thine head and the blessing of holy prophets and apostles: for as a laborer and tiller of the soil the earth will yield unto thee her fruit and strength and by the dews of heaven thy flocks and thy labors even all the labors of thine hand shall be blest for thou art delighted with the arts of husbandry and one who studies the planets and the laws by which they are governed, the times and seasons and changes of the moon.

Thy skill is made known as an artful designer and as one who can measure well thy strength of man and also of beast and understand the laws and rules of governing the vegetable kingdom in many respects, yet thine heart aspires after more exalted glory and wisdom shall be increased upon thee and because of thy knowledge and faith in the gospel of Christ thou shall be exalted and obtain even that knowledge that angels have desired to look into and have not enjoyed the sight. But shall be made known to thee in the fullness of times when thou art perfected and great shall be the work that shall be performed from under thine hands and none can hinder for when the seed of Israel is gathered to Zion and the Gospel is taken from the Gentile nations thou shalt live to behold the glory of God's people and their salvation in the day of his visitation upon the nations of the earth in mighty judgment when many shall escape unto the mountains and all the true Israel of God shall be saved and thou shalt realize the fulfillment of this blessing upon thine head in thy lifetime and in the world to come inherit eternal life even so, amen.



ISAAC HOFFMIRE PACKER

Born 27 April 1835

Mansfield, Richland, Ohio

Son of Nathan and Elizabeth Taylor Packer

Married: Lucy Charlotte Berry

18 November 1864

Salt Lake City, Utah

Died: 10 April 1908



Isaac traveled on the David Evans Company in 1850.

Isaac Hoffmire Packer is the paternal grandfather of **Elmer Sharp Packer** who is the father of **Bonnie Aileen Packer Price**.

Isaac Hoffmire Packer was the third son and fourth child of Nathan Williams and Elizabeth Taylor Packer. Isaac's father, Nathan Williams, was baptized a member of The Church of Jesus Christ of Latter-day Saints on December 12, 1833 and his wife, Elizabeth, was baptized in February 1834. Isaac was baptized in April 1843 at the age of eight in Nauvoo.

He had the privilege of knowing the Prophet Joseph Smith Jr. and his father, Joseph Smith Sr. He heard many inspiring speeches given by the Prophet.

They were persecuted by the mobs along with the other members of the Church. They even had their home burned down before their very eyes. When the Saints were driven from Nauvoo in 1846, President Brigham Young asked Isaac's father and family to stay behind in an effort to reclaim the belongings from homes the Saints had left.

Nathan Williams Packer and his family left Nauvoo with the David Evans Company in 1850 for the Salt Lake Valley. Upon their arrival they were sent 25 miles farther on to Lehi, Utah to settle. While living in Utah, Isaac was asked to assist in suppressing trouble with the Indians. He thought of the Indians as being the descendants of the Lamanites of the *Book of Mormon*. He made friends with them whenever he could. In his heart was always the thought of good will toward them and of longing for their friendship, even though he had to fight them in the Black Hawk Indian War. Isaac was later decorated for his participation and bravery. These ribbons are now located in a museum in Grace, Idaho. There is also a ribbon of Isaac's and a bowl that was Lucy's in the courthouse in Soda Springs, Idaho. Isaac also had the experience of riding the Pony Express from Salt Lake City, Utah to Evanston, Wyoming.

Isaac traveled on the David Evans Company in 1850. He was 15-years-old. pg 2

In 1860 Isaac moved to Idaho and settled in the Franklin area. He was in the original party that settled Franklin. Lucy Charlotte Berry Pool was also one of the members of the original party that settled Franklin. Sometime later, Lucy separated from her husband, Peter John Pool.

When Isaac was 29 he married Lucy Charlotte Berry in November 18, 1864. It is not known exactly where they were married. We found in a journal written by Delbert's wife that they were married in Salt Lake City by Judge Drake. And it is thought possibly in Franklin. Lucy had one daughter by her previous marriage, Mary Elvira Pool, five-years-old.

Lucy was born October 16, 1838, in Stockport, Lancashire, England (near London). She was the second daughter of Edmond and Charlotte Rose Berry. She was of very noble character. She was well educated and a good reader. She had traveled around the world at a very young age. When eight-years-old she and her family returned to Stockport, England. Her father was a roving adventurer. Lucy was noted as a very good singer. Before the age of ten, and before her family came to the United States in 1848, she sang before the Queen of England, and sang with Jennie Lynn, a famed singer in Europe. Lucy's mother died of cholera when the epidemic hit St. Louis, Missouri. A year later her father remarried. When the family decided to come to Utah, Lucy came across with her half-brother and his wife, as she didn't get along with her stepmother. Lucy was sixteen when her family came to Utah. They arrived in the Salt Lake Valley in 1853. Lucy was baptized on January 24, 1855. Soon after their marriage, Isaac and his new wife, Lucy, were asked along with other Saints to go to California and help set up a half-way station or rest stop.

The trip to California was also their honeymoon. They traveled by covered wagon and ox team. Near St. George, in southern Utah, Isaac traded his oxen for horses. This made travel faster and more pleasant. It took six months to make the journey. The travel was slow and hazardous. The dangers and hardships were many. But being of adventurous natures, this was a challenge to them. The station they were called to set up was for the benefit of the Saints who had joined the Church and traveled by ship down around South America, from England and the Eastern states, up to California, then traveling inland to the Great Salt Lake Valley. The rest stop was located near San Bernardino.

One evening after they left St. George they camped for the night surrounded by tall grass which allowed the horses to eat. In a short time they were surrounded by Indians who threatened to burn the grass in which they were encamped. He talked to them, gave them food, a recognized the chief and an Indian he had become acquainted with and the Indians soon left and they had no further trouble. From then on they left the road at dusk and made camp without a cooking fire to avoid other bands of roving Indians. When they came to a mail relay station, usually a dugout in the side of a hill for protection from Indians, they

Isaac traveled on the David Evans Company in 1850. He was 15-years-old. pg 3

would stay there for a time to rest and graze the horses and learn about the mood of the Indians along the route. At last they arrived in San Bernardino.

Isaac and Lucy carefully planned so their supplies would last until they reached a town or trading post. Late one afternoon they arrived at a trading post where they intended to stop for the night and rest their horses. They had used up all their flour and hoped to purchase more, then be on their way the next day. To their disappointment, the trader was out of flour and waiting for fresh supplies. The nearest place to get flour was 25 miles away. Isaac decided to leave Lucy and the little girl with the wagon at the trading post and ride the 25 miles on horseback, purchase the flour and return the next morning. The man at the trading post had a look in his eye that Lucy didn't exactly trust, so putting the child to bed in the covered wagon, she sat up all night with the gun in her lap and that's the way Isaac found her when he returned with the flour the next morning.

Their stay in California was over a period of six years and the opportunities were many. If Isaac had stayed there, in all probability, he would have become a wealthy man. While in San Bernardino three children were born to them; first a son, Isaac Alma, on August 2, 1865; second a son, Nathan Edmond, born November 22, 1866. He lived twenty-one months and died August 28, 1968; third a son, William Walter, born January 24, 1869.

At the end of the six year period most of the Saints were called back to Utah on account of trouble with the United States government, so Isaac and Lucy with their three children, Isaac Alma, William Walter, and Mary Elvira, with two wagons each drawn by four horses, returned to Idaho. On their return trip to Idaho another child, a girl, Lucy Luella, was born. She was quite a Christmas present for the weary travelers, entering the world on December 25, 1870 in Panaca, Nevada located 90 miles northwest of St. George, Utah. Lucy Luella was given a blessing and a name two years later. They arrived in Bridgeport, Idaho in the early spring of 1872 and lived in a crude dugout there in the side of the hill as this was the only place for the time being they had to live.

Isaac helped his father, Nathan Williams, operate his toll bridge over the Bear River. A son, Samuel Delbert, was born to Lucy and Isaac on November 9, 1872 at Bridgeport at the mouth of Deep Creek on the west bank of the river. He was the fifth child and fourth son. Isaac continued to operate the toll bridge for a period of time after his father's death on October 29, 1875. At the site of the toll bridge a station was set up. Here fresh horses were kept by the Government. Isaac was hired by the Government to be their stock tender. His duties were to harness the horses, hitch them to wagons and stagecoaches and keep the horses fed and watered. On a large load of food and other supplies going to government mines in Montana, six head of horses were used on the wagons. Isaac Alma was eight-years-old when his father, Isaac Hoffmire, was operating the ferry.

Isaac traveled on the David Evans Company in 1850. He was 15-years-old. pg 4

Sometime before May 1874, Isaac and Lucy and their growing family moved on a farm in Franklin. Isaac was a freighter by trade and was away from home for long periods of time. In those days before the railroads were built throughout Idaho and surrounding states, all goods were transported in wagons. Two or more wagons would be chained together, tandem, and pulled by four, six or more horses. These outfits would be formed into long trains, strung out along the roads. Isaac freighted from Corinne, Utah up through Idaho, into Yellowstone Park and on to Butte, Montana. Sometimes his two oldest sons, Isaac Alma and William Walter, assisted their father in both the operation of the toll bridge and the freighting company. Isaac had a shingle mill up Maple Creek Canyon. Delbert helped his father at the mill, as I'm sure his other sons did.

While living on the farm in Franklin, Isaac and Lucy had five more children born to them: a son, the sixth child, Louis Edgar, born May 10, 1874; on March 9, 1876, another son, Edson Berry, was the seventh child; on March 11, 1878, a son, George Franklin, the eighth child; on November 26, 1879 a girl, Nellie Louise, was the ninth child; then yet another son, Lafayette Hatch, born April. 2, 1883, the tenth child born to this blessed family.

Isaac Alma, being the oldest, helped his mother in the care and training of the younger children during their father's absence. He, with the help of his younger brothers, helped their dad fell trees and haul them home. They hewed the logs flat on top and bottom to build a house to shelter the family. Delbert could vividly remember helping his father haul logs out of the canyon and build the cabin. A neighbor who had some building experience and tools was engaged to supervise the construction and do the more difficult work. No doubt the boys used his services during the times their father was away. Isaac Alma did farm work to pay him back for his services. The four room, two story home must have brought them great joy when it was completed. Later a lean-to kitchen was added. The house still stands at the base of Little Mountain, although it has been remodeled and added onto.

Lucy's children remember their mother singing in the sweetest voice they ever heard. She taught her children to sing. Lafe would hold his banjo with Nellie standing beside him with her hand on his shoulder, a pose they often held while singing for the entertainment of relatives and friends.

In 1897 Isaac and Lucy sold their farm and traveled to Arizona where they planned to settle. Lucy wrote her son, Delbert, who was up in the Yukon panning for gold for the government, that the family was moving to Arizona and she wanted him to go with them for they were going to travel with a Brother Clayton who had a family of nice girls. Delbert came home in a hurry but finding the families had already left, he started out on horseback to catch them. He finally caught up with them on October 30, 1897. This was the day he met Ellen Rebecca Clayton. The families continued their trip to Arizona. They arrived in

Isaac traveled on the David Evans Company in 1850. He was 15-years-old. pg 5

Arizona on Christmas Eve, so preparations were made for Santa to visit the little children. They all enjoyed that happy Christmas.

When the time was right they planted their first crop, found they didn't like Arizona and decided to return to Idaho. During the time spent in Arizona, Delbert fell in love with Ellen Rebecca Clayton. Almost a year after Delbert had met her for the first time out in the desert they were married in the Logan Temple. The sixth son, Edson Berry, had met a nice young woman there by the name of Mary McGrath, so he decided to stay in Arizona and harvest the crop. He later married Mary and they lived the remainder of their lives in the Phoenix area.

Isaac Hoffmire Packer was a tall, handsome man with light brown hair and blue eyes. He was of jovial disposition, liked to laugh and talk a great deal. He loved horses and liked to travel which he did. Isaac at times throughout his life worked on the railroad. One time Isaac came home, Delbert remembers his father bringing a leather sack with gold pieces in it. Isaac was exceptional at braiding rawhide. He tanned leather, made bridles, reins and harnesses.

Isaac was an active member of the Church all of his life and was obedient to his callings and to the Lord's work. He had done considerable temple work. While living in Egin, Isaac held the office of Seventy in the priesthood. In those days a worthy Seventy could perform marriages. When his youngest daughter, Nellie Louise, was to marry Henry Powell, Isaac performed the wedding ceremony on November 19, 1902.

Once Isaac became very sick and was not expected to live. They sent word to his brother, Nathan Taylor, to be prepared for the worst, and that they didn't expect Isaac to pull through. So Nathan bought a new suit so he could attend the funeral in style. Then Isaac didn't die, so Nathan suggested Isaac should pay for the new suit of clothes.

Isaac died in Parker, Idaho on April 10, 1908. He suffered from diabetes and died of dropsy (Edema) at the age of 73 and was buried in the Parker Cemetery. Lucy lived with her children until her death on June 13, 1919 at the home of her son, Isaac Alma, in Shelley, Idaho. She was laid to rest at the side of her husband at Parker, Idaho. Isaac, at the time of his death, was a High Priest in the Parker Ward, Yellowstone Stake.

Isaac Hoffmire Packer and Lucy Charlotte Berry left a great posterity. They were the loving parents of ten children, eight sons, Isaac, Edmond, William, Delbert, Louis, Edson, Frank, and Lafe, two daughters, Luella and Nellie, and Elvira, Lucy's daughter from her first marriage.

Isaac Hoffmire Packer Patriarchal Blessing

Logan, Utah, November 14, 1894.

A blessing by L. H. Hatch, Patriarch on the head of Isaac Hoffmire Packer, son of Nathan William and Elizabeth Taylor Packer, born 27 April, 1835, Richland County, Ohio.

Dear Brother Isaac: Agreeable to your request and in the name of Jesus Christ of Nazareth, I place my hands upon your head and seal upon you a patriarchal and father's blessing. Rejoice therefore and be exceeding glad. Your labors that you have performed in the holy temple are acceptable to the Lord your God and recorded on high and the dead greatly rejoice because thou hast been a Savior unto your kindred and in as much as you will be true and faithful there is a crown prepared for you even of eternal life your former life, the results of which have caused you great sorrow.

The Lord has accepted your humility. Therefore reproach not yourself for the angels have had charge concerning you and you therefore owe all your life to the doing of good to comfort those who are bowed down and to be filled with charity. God has given men their weaknesses that no flesh should glory in His presence.

Therefore I say unto you rejoice; be exceeding glad for thou art a descendent through the loins of Ephraim and I seal upon your head the blessing of Abraham, Isaac and Jacob, your faith shall continue to increase. You have been warned and forewarned and you shall continue to have the whispering of the still small voice. You shall also have dreams and visions and you shall continue to know the voice of the Good Shepherd and your guardian angel shall continue to watch over you and your posterity shall honor your name and of your increase there shall be no end for you have prevailed this day with the Lord and have attained unto the fullness of the priesthood.

I seal these blessings upon your head that you shall come forth in the morning of the first resurrection and stand in your lawful place in your Father's house in the name of Jesus Christ, Amen.



ISAAC ALMA PACKER

Born: 2 August 1865
San Bernardino, California
Son of Isaac Hoffmire Packer &
Lucy Charlotte Berry

Married: Lucy Ellen Sharp

19 November 1890

Logan, Utah

Died: 19 July 1933

Logan, Utah



Isaac Alma Packer is the father of **Elmer Sharp Packer** who is the father of **Bonnie Aileen Packer Price**.

This is a life story of Isaac Alma Packer written from church records, family records, memoirs, and from remembered fireside tales. The facts have been verified from historical documents where such documents were available. Information about his parents has been included as background. The author is his son Nathan Packer

Isaac Alma was born August 2, 1865 at San Bernardino, California. When he was almost eight-years-old his parents moved back to Franklin, Idaho where he grew up. Isaac preferred to be called, Ike. When eight-years-old, the customary age for Mormon children to be baptized, his father operated a ferry boat on the Bear River for his father, Nathan Williams Packer. A passenger on the ferry mentioned that a baptismal service was to be held at Franklin. Ike said, "I am going to Franklin to be baptized." His mother objected saying that with the wild cattle roaming the range it was not safe for a man on foot to go out there, certainly not a small boy." Ike insisted, "I don't care. I am going to Franklin to be baptized." Then he started out running.

Ike's father, being a freighter by trade, was away from home for long periods of time. In those days before railroads were built into this far west country all goods were transported in wagons. Two or more wagons would be chained together in tandem and pulled by four, six or eight horses. These outfits would be formed into long trains strung out along the roads. Ike, being the oldest son and having the inherent qualities of leadership, assumed the responsibility of helping the mother in the care and training of the younger children during the father's absences. As soon as he became old enough Ike, with the help of his younger brothers, felled trees and hauled them home. They hewed the logs flat on the top and bottom and built a house to shelter family. A neighbor who had some building experience and some

Isaac Alma Packer pg 2

tools was engaged to supervise the construction and to do the more difficult work. Ike did farm work for him to pay for his building services. The four room, two story house they built in this manner. A lean-to kitchen was added later and is still being lived in, having been occupied almost continually through the years.

Ike only had a few days of formal schooling in a one room log school house where the students sat on split log benches and wrote on slates. Writing paper was hard to get at this time and place. Having a driving compulsion for learning Ike studied at every opportunity and read every book he could borrow. He was especially interested in studying religion, philosophy and travel. By reading and self-study he acquired a fair general education.

He was devoutly religious and was active in church work most of his life. He filled a mission to England and served in the bishopric for several years. At other times he was Sunday School Superintendent, ward teacher, taught classes in priesthood meetings and sang in the ward choir. He had a natural gift as a poet and wrote many lovely poems which are now cherished by relatives who have copies of them.

During his youth, Ike worked as a cowboy. At one time in partnership with a friend named Roan Mecham he ran a dry herd. This was grazing non-milking cattle and young stock during the summer and returning them to their owners in the fall. During this time he and Roan milked cows and helped with the cheese making on Joseph Sharp's, his future father's-in-law cheese ranch, for their board.

Ike married Lucy Ellen (Ella) Sharp, the daughter of Joseph Smith Sharp, on November 19, 1890 in the Logan Temple. To this union was born eight sons and one daughter. Two of the sons died during infancy.

At the time of their marriage Ike's mother took an extended trip to St. Louis to visit her family. The young bride cooked and kept house for her husband's family while his mother was away. William (Bill) Davis, the husband of Ike's Aunt Elisa, encouraged Ike and Ella's brother, Irving, to file on homestead claims adjacent to his ranch along the side of the old Oregon Trail near Soda Springs, Idaho, where the immigrants traveled by. Immediately with the aid of both his and Ella's brothers, Ike began building a log cabin on his claim. After his mother returned home, Ike and Ella lived in a tent on their claim until their cabin was completed.

With high ambitions and extravagant dreams, Ike set to work improving his homestead. He worked on neighboring ranches when he could and slowly accumulated a few head of cattle and horses. Later to supplement his meager earnings he began selling Singer Sewing Machines around the vicinity.

Six years and three sons later Ike became disillusioned as to the prospects of gaining wealth on the homestead. He sold out and moved to the Snake River country. For a time they lived at Rexburg, Idaho. At this time he again sold sewing machines, hauling them in a wagon to the far flung ranches in this thinly settled area. Next he went into partnership with a man named George Woods operating a country store at Egin, Idaho. Two years later he bought his partner out and moved the store to a better location where he ran the local post office in the back end of the store. Leaving Ella to operate the store and post office, Ike hauled groceries, eggs, butter and other merchandise to the Island Park, Yellowstone Park and Teton Basin country to sell to the ranchers.

One year Ike took a summer long haying contract for a man named Blair who owned a large ranch in Montana. For this job he hired some of his brothers and some of his friends who were out of work. They took their own horses and wagons to haul the hay from the fields to the stacks. He took his oldest son, Alma, to be a derrick boy.

After a month or so the woman cook ran away with one of the hay hands, so Ike sent for Ella to come to Montana and cook for the crew. She took her son, Nathan, but asked Ike's sister, Nellie, to run the store and care for the two younger children, Elmer and baby Joe. Aunt Nellie's greatest trial was with baby Joe and his domination of the situation by throwing tantrums and holding his breath until he became black in the face, frightening her until she learned this was his tried and proven method for always getting his own way. All this time Ike was thinking seriously about his responsibility as a father and the urgent need of locating in a place with better schools and other facilities to properly bring up his sons and future unborn children. With this thought in mind the store was sold about 1901 or 1902. The family moved to Parker, Idaho and later to Idaho Falls where Ike worked for the Studebaker Company selling wagons and buggies. Ike sometimes took long caravans of vehicles through the country to sell. Later he became a collector for the company.

The next move was to Shelley where Ike worked as manager of the farm implement department of the Shelley Mercantile Company. It was from here he was called to go on a mission to England. Ike had a way of explaining the gospel in a clear, understandable way so that the people understood it and converted. Some of his converts later came to this country, staying as guests in his home until they obtained jobs and became accustomed to a new and strange land. These were high class people and became assets to their adopted country and to the communities they settled in.

After returning home from his mission he became town marshal and manager of the town water system. After serving on this job for several years he sold McConnor's extracts for several years in the territory from Shelley to about sixty or seventy miles south.

After struggling shoulder to shoulder in the battles of life and rearing a family together, Ike and Ella were divorced, August 11, 1924.

Later they both remarried in the hope of snatching some fragments of happiness from the ebbing current of their lives. After his separation from Ella, Ike lived much of the time with the family of his son, **Elmer**. The care and affection freely given him by the family dulled the sting of lonesomeness. Ike moved to Inkom, Idaho and lived there for some time with his daughter, Ellen, and later Parley lived with them and attended school in Inkom for a year.

He renewed a friendship with a woman named Gertie, whom he had known in England while on his mission there. Gertie (Elizabeth Gertrude Wilson) were soon married on March 1, 1927 and she proved to be a faithful wife and companion. They lived in Pocatello, Idaho and later moved to Logan, Utah.

While living at Logan, they both added to their other church activities working in the temple, spending many hours each week doing vicarious work for the dead. Ike often spoke of the tranquil feeling and the nearness to God which came to him while in the temple. If he was in a troubled or upset mood, within a short time of active temple work soothed his troubled spirit and he felt like rejoicing.

In 1933 at the age of 67, Ike suffered a severe stroke. His oldest son, Alma, was sent for, who stayed by his bedside until some days later he passed away quietly and apparently without pain. Right up to the last, Ike's testimony of the truthfulness of the restored Gospel never wavered.

1 PLACE OF DEATH

County CachePrecinct orVillage orCity Logan No. 395 East 5th St. Ward No.State Board of Health File No. 124

STATE OF UTAH—DEATH CERTIFICATE

2 FULL NAME Isaac Alma Packer(a) Residence, No. 395 East 5 North St. 124
(USUAL PLACE OF ABODE)

(IF NON-RESIDENT GIVE CITY OR TOWN AND STATE)

Length of residence in city or town where death occurred 1 yrs. 6 mos. ds. How long in U. S., if of foreign birth? yrs. mos. ds.

PERSONAL AND STATISTICAL PARTICULARS

3 SEX male 4 COLOR OR RACE wh SINGLE, MARRIED, WIDOWED, OR DIVORCED (Write the word) married5a If Married, Widowed, or Divorced
HUSBAND OF Elizabeth G. Williston
(or) WIFE OF Elizabeth G. Williston6 DATE OF BIRTH Aug. 2 1865
(Month) (Day) (Year)7 AGE 67 yrs. 11 mos. 17 ds. or 17 mos. 17 ds. If LESS than 1 day, hrs.

8 OCCUPATION OF DECEASED

(a) Trade, profession or particular kind of work.

(b) General nature of industry, business, or establishment in which employed (or employer)

(c) Name of Employer

9 BIRTHPLACE (City or town) San Bernardino, California
(State or Country)10 NAME OF FATHER Isaac H. Packer11 BIRTHPLACE OF FATHER (State or Country) Ohio12 MAIDEN NAME OF MOTHER Lucy C. Berry13 BIRTHPLACE OF MOTHER (State or Country) England14 Informant Alma J. Packer
Address Logan, Utah15 Filed 7-20 1933 E. L. Hanson Registrar
BRegistered Number 83 No. of Burial or Removal Permit 321 83 22 3

MEDICAL CERTIFICATE OF DEATH

16 DATE OF DEATH July 19, 1933
(Month) (Day) (Year)17 I HEREBY CERTIFY, That I attended deceased from July 18, 1933 to July 19, 1933that I last saw him alive on July 18, 1933and that death occurred, on the date stated above, at m.
The CAUSE OF DEATH* was as follows:Apoplexy (Cerebral)Hypertension yrs. mos. ds.Contributory Hypertension + Arteriosclerosis
(Secondary) (Duration) 2 yrs. — mos. — ds.18 Where was disease contracted
if not at place of death? —Did an operation precede death? no Date of —Was there an autopsy? noWhat test confirmed diagnosis? Physical Findings
(Signed) J. D. HansonJuly 20 1933 (Address) Logan, Utah

*State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS AND NATURE OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR HOMICIDAL. (See reverse side for additional space.)

19 PLACE OF BURIAL, CREMATION, OR REMOVAL Logan - Utah DATE OF BURIAL July 22, 193320 UNDERTAKER W. J. Lindquist ADDRESS Logan

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

N. B.—WRITE PLAINLY WITH UNFADING INK—THIS IS A PERMANENT RECORD. Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.



*"As members of this glorious church, we share a rich heritage.
We literally stand on the shoulders of the giants of faith,
vision and spirit who preceded us.
When we honor them and their many sacrifices,
we preserve their achievements and the principles and values
for which they stood."*

L. Tom Perry



Lucy Charlotte Berry

The Edmond & Charlotte Berry and family came to St. Louis from England. Charlotte died in St. Louis, Missouri of cholera in 1849. Edmond remarried a widow named Thurza Booth, a member of the Mormon Church. This introduced Lucy and Samuel to the Church but no record is known if Edmond ever joined the Church or immigrated to Utah.

William Field Company (1854)

Departure: 21 June 1854

Arrival: September - early
October 1854

The emigrant train of 50 wagons which left the frontier in the spring of 1854 under command of Captain. Fields was accompanied by a government train that was bringing presents from the government to the Indians who were to assemble at Fort Laramie.

Family who traveled with this company

Samuel Parkinson, (23)
Arabella Ann Chandler, (30)
Samuel Rose Parkinson, (23)
Lucy Charlotte Berry, (16)

Lucy Charlotte Berry came to the Valley with her older half-brother, Samuel Parkinson. Her parents never came to the Valley or joined the Church. She was baptized after arriving in the Valley. She married Isaac Hoffmire Packer.

William Field Company (1854) pg. 1

Trail Excerpt: (unedited)

In the year 1853 [1854], I started for Utah with a company of fifty (50) wagons under the direction of Captain [William] Fielding [Field]. Brother Lorenzo [Dow] Niel [Neil] was in the company. I drove an Ox team across the plains, purchased with means I earned and saved by my owns hands at St. Louis. We had a pleasant trip, mixed with the usual alarms of flood and Indians, depredations, as the Indians were hostile that season. It was the year that General [William Selby] Harvey killed so many at Ash Hallow, on the plains.

A remarkable thing happened. We had traveled for many days when we discovered we were being followed by a band of Indians. We had camped by a wide spreading river, and a large band of Indians had followed us for one or two days. They threatened to plunder our camp. Great excitement prevailed as we saw the Indians prepare to cross the water. All the men of our train got out their arms, preparing to resist the expected attack. Just as the Indians started to cross the stream their attention was arrested by the appearance of an eagle, perfect in form, wings outspread, beak and talons already to drop on them. As they looked up a cry of fear came from them and they turned and fled for their lives over the plains to the south. It was a peculiar providence. All the people of the camp witnessed the peculiar phenomenon.

After many trials and hardships we arrived in Salt Lake City, Utah on Sunday, October 6, 1853.

Trail Excerpt:

Hodgert, Robert, [Journal], in *Robert Hodgert: Pioneer Ancestor* [198-?], 30-32.

May 4th, Thursday. We left St. Louis and arrived at the campground about five miles from St. Louis. This was the first drive for me. The following day Elder Eldredge came and organized us a company and appointed William Field our captain because he had been to Great Salt Lake City before.

May 6th. We made a short drive.

May 7th. We traveled to the St. Charles Ferry and ferried over into the city.

May 9th. To Cottieville, and so traveled on passing through Warrenton, Danville, Williamsburgh, Columbia, and Rockport, where we ferried over the river and passed through Boonville, Lone-Jack, and through Jackson County;

William Field Company (1854) pg. 2

crossed the line; crossed another ferry and on the 11th of June passed Fort Leavenworth, Kansas and camped at Salt Creek, three miles from Fort Leavenworth. This is the campground selected for the saints from the States. On our arrival found them in a hollow on the right-hand side of the road. The health of our camp was good all the way up. Of those who came by the river and camped in the hollow, a great many died, among the number being Elders A.D. Buckland, Jesse Turpin, John A. James, and James Ballinger and wife. One of our company, Sister Harrison died through visiting the other camp, we supposed. The emigration from England was larger this year, conducted by William Empy. Their place of outfit is at Kansas. About one-tenth of the emigrants from England died with the cholera. I was now fully satisfied that the land route was the best and the healthiest which confirms the words of the Prophet Joseph "that the destroyer rides upon the waters and our lives were unsafe on the Missouri River." We bought our outfit of provisions at Weston. Flour was \$3.50 per 100 pounds and corn meal \$1.00. I bought 200 pounds of flour and 250 pounds of corn meal. We received our luggage alright at Fort Leavenworth, which was sent up the river by Brother Gallagher.

June 18th, Sunday. Our company, consisting of 39 wagons and one cart, made a start this afternoon.

June 30th. We got into the St. Joseph's and Kearney Road.

July 1st. Arrived at the Big Blue River and met a band of Pawnee Indians, about 70 in number. Rested on the 2nd (Sunday) and on Monday the 3rd, ferried over the river—cost of each wagon was \$1.20.

July 9th. We came to the Little Blue River and traveled by it a few days.

July 13th. We left the Little Blue River this morning.

July 16th, Sunday. We arrived at Fork [Fort] Kearney this afternoon.

July 29th. We arrived this evening at Ash Hollow and came up to Captain W. E. Horner's company. We remained here three days.

July 30th. Captain Horner's company left.

August 2nd. We traveled 14 miles and met Elders E.T. Benson, O. Spencer, E. Snow, and a few others on missions from Utah.

August 9th. Mrs. Hodgert met with an accident in stepping out of the wagon on the off-side while we were traveling. She was run over, and the hind wheel passed over her hip. No bones were broken but she was confined to the wagon several days. She felt the effects of it for some time.

August 12th. We arrived at Fort Laramie. Elders O. Pratt, H. Eldredge, S.W. Richards, George Halliday, and T.S. Williams came up to us while camped here and passed on before us.

William Field Company (1854)

August 18th. Arrived at the River "LaBonte" and laid up one day. As there was some dissatisfaction in the company through two of the company getting drunk occasionally, it was agreed to divide into two companies. Accordingly, a company of 19 wagons was organized under Isaac Groo— one of the 19 of the wagons was mine.

August 20th. We started this afternoon and left the other part of the company under Captain Field.

August 27th. Arrived at Independence Rock and gathered some good Saleratus.

September 10th. We arrived at Fort Bridger.

September 19th. The company arrived in Great Salt Lake City. We did not arrive in the city till the 21st on account of one of the hind wheels breaking down when within one mile of the mouth of Emigration Canyon. However, I went into the city myself and met with James Ure who took me to Bishop Hunter, and he sent me to John Sharp to get a wheel. I found Isaac Sutton and family and they sent some provisions by me to my wife and family, when I returned in the evening to the Canyon. I visited the city next day and saw John Sharp and on September 21st entered Salt Lake City with my wife and family, consisting of Thomas, Ellen, and Alfred Robert, and with no loss of anything except the wheel of the wagon broken.

Lucy Charlotte Berry Packer is the grandmother of
Elmer Sharp Packer, the father of
Bonnie Aileen Packer Price.

Lucy Charlotte Berry

Born: 16 October 1838

Stockport, Lancashire, England (near London)

Daughter of Edmond and Charlotte Rose Berry



Married Isaac Hoffmire Packer

18 November 1864

Salt Lake City, Utah

Died: 13 June 1919

Shelley, Idaho

Buried in Parker, Idaho



This is a history of Lucy Charlotte Berry, wife of Isaac Hoffmire Packer. She was the daughter of Edmond and Charlotte Rose Berry. Lucy had a half-brother, Samuel Rose Parkinson, born to her mother by a previous marriage, who played a big part in Lucy's traveling to the Salt Lake Valley and also in joining the church. Lucy was the second daughter so along with her half-brother there were two other girls and one more brother: Sarah McKinney, Ellen Bowden and William Berry.

Lucy was of very noble character. She was well-educated, a world traveler and a good reader and writer. As a young girl her family visited many countries; they rounded the Cape of Good Hope off the coast of Africa, Cape Horn in Antarctica and Valparaiso, Chile all in a sailing vessel. They lived for a time in South America, Australia and New Zealand. On one voyage Chinese pirates pursued them when sailing off the coast of China. In 1846 when she and her family were returning to Stockport, England they were shipwrecked and rescued in lifeboats. At that time she was only eight-years-old and her family lost all their earthly possessions except what money her father and brother, Samuel, had in belts fastened around their waists. One belt contained gold and the other silver. This money allowed them to start over in England.

Lucy was known as a very good singer. Before the age of ten and prior to her family coming to the United States, she sang before the Queen of England and sang with Jennie Lynn, a famous singer in Europe of that time. Her father, Edmond, was an adventurer and he decided to immigrate to America with the family in 1848. They sailed to New Orleans and after a short stay there, they moved to St. Louis, Missouri. At the age of 11 Lucy's mother, Charlotte, died of cholera when the epidemic hit St. Louis in 1849. A year later her father remarried a widow named Thurza Booth, a member of the Mormon Church.

A few years later Lucy's brother, Samuel Rose Parkinson, joined the Mormon Church and, with other pioneers, started for the Salt Lake Valley. When the family decided to trek to

• • •

Lucy Charlotte Berry (Packer)
Traveled with the William Field Company in 1854. She was 16 years old. pg 2

Utah Lucy, now 16, left her home and traveled with her brother, Samuel, and his family and other pioneers. They traveled in the William Field Company in the spring of 1854. She, along with the other girls of the company, walked many miles each day to make the load lighter for the oxen to pull. They arrived in the Salt Lake Valley on September 25, 1854. Lucy was baptized into the Mormon Church a few months later on January 24, 1855. She married Peter Poole in 1857 in Salt Lake and one daughter, Mary Elvira, was born to them.

Lucy, Peter and baby joined a small company of Saints and in June 1860 arrived at what is now Franklin, Idaho. They lived in a fort which was built for protection from the Indians. Thus she was one of the first settlers in Idaho. She later separated from Peter Poole.

On November 18, 1864 Lucy married Isaac Hoffmire Packer. Soon after they left for California in a prairie schooner (covered wagon) drawn by a yoke of oxen. When they reached southern Utah in the St. George area they camped for the night and were surrounded by a small band of Indians who were going to burn the grass from under their wagon. Isaac knew the chief and after talking to him a short time, the Indians rode away. They had no guns or other weapons to protect themselves except an ax and butcher knife.

They traded their oxen for a team of horses that made their journey more pleasant. They would pull off the road at dark and camp for the night. They did not build a fire for fear it would attract the Indians. When they came to a mail station, which was a dugout built into the side of a hill for protection, they stayed there for weeks until the Indians quieted down, then they traveled on.

They finally reached San Bernardino, California remaining there about eight years before relocating back to Idaho. They returned with two four-horse teams and settled in Franklin, Idaho where Lucy raised a large family. She and Isaac were the parents of eleven children, eight boys and three girls: Isaac Alma, Nathan Edmond (lived 21 months and died August 28, 1868 in San Bernardino, California), William Walter, Samuel Delbert, Louis Edgar, Edson Berry, George Franklin, Lafayette Hatch, Lucy Luella, Nellie Louise and Mary Elvira, Lucy's daughter from her first marriage.

She assisted in the Black Hawk Indian War with her husband Isaac. She apparently cooked for the men and later she received a medal along with her husband for the service they rendered in that war.

They moved to Elgin, Idaho to live close to their children. Isaac died and was buried in Parker, Idaho and Lucy then made her home with her son, Isaac Alma. She lived with his family for 19 years. She died a faithful Latter-day Saint in Shelley, Idaho on June 19, 1919 at 81 years of age. She is buried beside her husband, Isaac Hoffmire Packer, in Parker, Idaho.



Isaac Hoffmire Packer and his wife, Lucy Charlotte Berry Packer, receiving an award for service in the Black Hawk Indian War.

• ● •

Lucy Charlotte Berry Packer

Patriarchal Blessing

Logan, Utah, November 14, 1894

A blessing by L. H. Hatch on the head of Lucy C Berry Packer, daughter of Edmond Berry and Charlotte Berry, born October 16, 1838, Stockport, England.

Sister Lucy:

I have placed my hands upon your head in the name of Jesus Christ of Nazareth and seal upon you a patriarchal and father's blessing. You have prevailed and your prayers have been heard and answered having been an heir to the fullness of the priesthood, which you have received in common with your husband. Rejoice in the same, be very humble and bear record of the goodness of your Heavenly Father.

Lift up your voice in the congregations of the Saints, admonish your children and instruct them in the ways of the Lord for his mercy endureth forever and all that will can come unto him through the ordinances of the holy priesthood. Your children shall be a great comfort unto you and you shall yet see the hand of the Lord and shall acknowledge it in all things. Let your heart rejoice and fear not and you shall continue to prevail and live till you are satisfied with life.

Your guardian angel has watched over you and will not forsake you and your way shall be opened up before you and you shall have sufficient for your welfare and comfort and your labors are acceptable and you shall have an inheritance in your lineage with your husband and shall receive a celestial crown and have part with the redeemed and enjoy every blessing that is conferred upon the daughters of Zion. I seal these blessings upon your head in the name of Jesus Christ, Amen.



Isaac Hoffmire Packer and Lucy Charlotte Berry are buried in Parker, Idaho near Rexburg, Idaho.

LUCY C. PACKER
Died June 13, 1919.
Age 81 Years.

Gone but not forgotten

A precious one from us has gone
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.
God in His wisdom has recalled,
The boon his love had given,
And though the body slumbers here,
The soul is safe in Heaven.



EDMOND BERRY

Born: about 1800
Stockport, England
Son of John Berry and Sarah (?) Berry
Married: Charlotte Rose
1835
England
Died: 1893
St. Louis, Missouri



CHARLOTTE ROSE

Born: About 1802
Chatham, Kent, England
Died: 18 July 1849
St. Louis, Missouri

Edmond and Charlotte never traveled to the Salt Lake Valley. Their daughter, Lucy Charlotte Berry, traveled with her half-brother, Samuel Parkinson, a son of Charlotte Berry's first marriage.

Edmond and Charlotte Berry are the paternal grandparents of Elmer Sharp Packer, the father of Bonnie Aileen Packer Price.

The information for this story was obtained from records in the hands of Charlotte's daughter, Lucy Charlotte Berry, and was handed down to family members.

Charlotte Rose was born in the county of Kent near London, England about 1802, the daughter of Samuel and Elizabeth Rose. They were quite wealthy and Charlotte received a good education. She early on developed a refinement and love for that which is intelligent and beautiful, far above the average young woman of her time.

She first married John Duckworth and they had one daughter, Elizabeth. She then married William Parkinson, a preacher in the Wesleyan (Methodist) Church. He worked as a twister in the cotton factory. Two children were born to Charlotte and William Parkinson, a daughter was buried 16 Feb. 1831. Their son Samuel was born 12 April 1831. Mr. Parkinson died 10 November 1831. Soon after this the family moved to Stockport, England. Here Charlotte engaged in teaching school and was very efficient in this profession and gave satisfaction to all concerned.

Edmond and Charlotte never traveled to the Salt Lake Valley. pg 2

In 1835 she married Edmond Berry, a coal merchant of Stockport. Two daughters, Sarah and Lucy, were born while they were living in Stockport. Business became very dull in these and other parts of England and great inducements for people to go to Australia as colonists looked attractive. Australia then was a very new country and needed settlers.

Edmond Berry and the family started out to cast their lot with others in that far off land in the spring of 1839. They boarded the train in Muchea for Liverpool. This railroad was the first built in England and probably the first in the world.

They left Liverpool in a sailing vessel and proceeded down the west coast of Africa and landed at Cape of Good Hope, 30 July 1839. They were there eight days where the ship's crew loaded up with fresh supplies, including cattle and sheep. Charlotte's husband, Edmond, was butcher for the ship and received all the offals (waste) for his services. This supplied the family with meat for the voyage.

While at Cape of Good Hope, Charlotte gave birth to a daughter whom they called Ellen. Many interesting events occurred on this voyage. One evening the motion of the rocking ship tossed a child into the water. A large Newfoundland dog leaped into the water after the child. The captain ordered his men to the life boats to rescue the child. They were about to return with out success when the dog was seen swimming in the distance with the child in its mouth unharmed.

They embarked for Australia on August 8, 1839 and arrived in late September after nearly two months' journey across the deep blue sea. At Sidney, Australia Edmond Berry engaged in burning lime from sea shells. Charlotte and her son, Samuel, put forth their best effort to assist in a livelihood. She baked hot rolls, muffins, adding to this fruit and green groceries and Samuel went on the street and sold them. He had a good business tact that added much to his success in his efforts to help. Edmond Berry was not very prosperous in the lime business. Samuel was successful in running a store but after 18 months the store was closed to assist his father in sealing brick. In this they were not very successful.

Being somewhat discouraged they decided to go to Auckland, New Zealand. They left Australia in October 1842, and reached Auckland, 15 November 1842. Not liking this country, they spent but eight days there continuing on with the same vessel to South America. They were among the first English immigrants of the working class to land in that country.

They landed at Valparaiso, Chile January 14, 1843. The Governor tendered them the

Edmond and Charlotte never traveled to the Salt Lake Valley. pg 3

soldiers' barracks for living quarters until they secured a home a month later. Edmond obtained employment from Mr. Martin as a gardener. He suffered sunstroke and nearly lost his life. On his recovery he worked for an English firm in charge of the water works.

Samuel earned his board and lodging with the Reverend Mr. Armstrong by doing odd jobs, such as waiting on tables, watering flowers and working in the garden. Samuel attended school six months and learned the Spanish language. Later he became an interpreter and then a clerk in an iron foundry. Charlotte was very patient and faithfully attended to her household duties. In 1843 she gave birth to a son whom they called William.

On one occasion a group of Spaniards tried to rob the place. She shouted for help and when she refused to be silent they struck her with a sword. Her son, Samuel, in another part of the house, attempted to escape and go for help. They knocked him down with a sword. The blow left a scar on his head he carried to his grave. Samuel obtained help from his father and a Mr. Gibson and the mob soon dispersed. Samuel recovered from the wounds after a hospital stay. During the fray Charlotte displayed splendid courage.

The small villages around Valparaiso bought all of their water from the water carrier, which brought the water into the village on the backs of mules. The families each came to the village square to fill their jugs with water. Edmond thought if the river could be diverted to bring water closer to the village water would be cheaper. He hired a crew of men for ten cents a day to help build the grade of the canal after surveying the ground. Most of the people thought he was crazy and laughed at his idea. When the grade for the canal was almost completed, the owners of the mule teams realized this improvement would end their business. Some of Edmond's friends informed him that enemies were planning to tar and feather him during the night. The friends helped Edmond and his family escape before the tar and feather party arrived at his home. They had spent three years in Valparaiso.

In 1845 they left Chile to return to England, where Charlotte's daughter, Elizabeth, lived. Rounding Cape Horn they encountered a very rough sea and many icebergs, but passed on without serious results. They sailed up the eastern coast of South America, across the equator and on up the west coast of Africa and from there to Queenstown, Ireland.

Passing through the Irish Channel they ran between the mainland and the Salt Islands and were shipwrecked. After losing both lifeboats, they raised a signal of distress. Charlotte felt so sure the end had come that she wrapped all the children in a blanket in which they might all go down together. However, an Irishman responded to the signal of distress and fired a rope over to them from a cannon. This rope pulled a boat back and forth until it rescued the entire party. Edmond and family were the first brought to land. They arrived in Liverpool and went from there to Stockport by rail, making a complete trip around the world.

Edmond and Charlotte never traveled to the Salt Lake Valley. pg 4

When the party reached Stockport, England early in 1846, they found the inhabitants suffering from a severe disease and famine caused by potato rot. Edmond Berry discovered all his relatives in destitute circumstances and that his grandfather was dead. He then had five or six thousand dollars that he generously distributed among his relatives who were in great need. Among them was his step-daughter, Elizabeth Duckworth, who had married James Chapel and by whom she had two daughters. Both children died during the winter of 1846 and 1847. The only income received by the family during that winter was obtained by Samuel selling milk from two cows.

In April 1847 the family moved to Blackburn as Edmond and Samuel obtained employment from the Blackburn and Preston railroads. Two months later they moved to Ratenstall where they were employed on the Ratenstall and Bachup railroad. They moved to several different places, while in England, chiefly to keep employed. In November the family moved to Caffold to work on the Blackburn and Ackrington railroads.

In July 1848 the family sailed for the United States on the steam ship European. The family consisted of Edmond and Charlotte Berry and five children. They landed in New Orleans on October 1, 1848. From there they took passage on the steamboat, Jogs. R. Lawrence, up the Mississippi River to St. Louis, Missouri.

The first family they encountered, while looking for a place to rent, were Latter-day Saints, commonly called Mormons. This family directed them to another family of the same faith by the name of Clement. This was the first time that Charlotte Berry or any of her family had ever heard of the Latter-day Saints as far as we know. Edmond Berry and Samuel found work in a packing house for the winter and saved enough money to send to England for Elizabeth who had divorced her husband. In the spring of 1849, they secured work at the park mills.

Cholera broke out in St. Louis and Charlotte became a victim of the dread disease. She passed into the spirit world 8 July 1849. Many were dying and had to be buried the same day to help control the disease. Burial clothes were scarce and the family was at a loss as what to do. Lucy, then 11-years-old, got under the bed and brought out a box. It contained clothes for burial Charlotte had made for herself in case they were needed.

In her passing her husband lost a faithful and devoted wife and her children a devoted mother, while all who knew her lost a warm-hearted friend and wise counselor. Charlotte's daughter, Elizabeth, and husband, William Higgins, arrived from England in August 1849. On December 25, 1849, Edmond Berry married a widow by the name of Thurza Booth, a member of the Mormon Church. This introduced the LDS church into the Berry family.

• • •

Joseph Smith Sharp



John Taylor Company (1860) "Iowa Company"

Departure: 24 May 1860

Arrival: 17-18 September 1860

123 individuals, 26 wagons, 61 oxen and 32 cows were in the company when it began its journey from the outfitting post at Florence, Nebraska (now Omaha).

(Note: Company leader was not John Taylor, President of the Church.)

Family who traveled with this company:

James Robertson Sharp, (51)
Martha Arminta Griffith Sharp, (40)

Joseph Smith Sharp, (20)

Sarah Emma Sharp, (18)

James Robertson Sharp, (16)

George Washington Sharp, (14)

Brigham Young Sharp, (10)

Orson Pratt Sharp, (2)

No photos available of
James or Martha Sharp

John Taylor Company (1860)

(unedited)

Called the Iowa Company, this company actually consisted of English and Danish emigrants who had settled temporarily in various places in the United States, but especially in Iowa and Nebraska. The company started from Florence, Nebraska Territory on July 3 with 123 emigrants, 23 wagons, 61 oxen and 32 cows. John Taylor (not the Apostle and future President, but an early settler in Tooele) was company captain. Jens Peter Christensen was his assistant. Christensen had just spent a year presiding over a Danish branch in Alto, Illinois. On July 16, they had traveled to just west of Eagle Island, Nebraska Territory and on July 26 they were near Ash Hollow. They arrived in Salt Lake City on September 17 with 16 wagons. There had been one birth and no deaths.

NEWS FROM THE PLAINS.—Messrs. Judson Stoddard and G. H. Van Schoonhoven arrived in this city from the east on Thursday last. These gentlemen left Florence, N. T., on July 12th. They state that the last hand-cart train crossed the Loup Fork at Genoa July 14. They passed B. H. Young's train at Eagle Island on the 15th, and Taylor's train on the 16th. They passed James D. Ross' and Jno. Smith's trains, at Fort Laramie, on the 27th; both trains were together, and numbered 80 waggons. All were well and getting along finely. Messrs. Stoddard and Van Schoonhoven passed Murphy's train on the 28th, twelve miles below Deer Creek; and Kimball & Lawrence's merchant train on the 29th. They passed two trains, one of which was Franklin Brown's, on the 30th of July Captain D. Robison's hand-cart company was just in advance of Capt. Brown's train, about 12 miles below Rashaw's Bridge on the Platte. Hooper's mule train and H., Haight's train were to leave Florence on the 16th. Stoddard's merchant train arrived at Farmington on Wednesday last.

(You can tell that by 1860 the news of the whereabouts and conditions of the wagon trains were broadcast in the Salt Lake Valley.)

James and Martha traveled to the Salt Lake Valley with the John Taylor Company in 1860.
James was 51 and Martha was 40 years of age.

JAMES ROBERTSON SHARP

Born: 20 June 1809
Nashville, Tennessee
Son of James Delouses Sharp and Mary Baldwin
Died: 22 May 1863
Kaysville, Utah

Married Martha Arminta Griffith
5 March 1835
Place unknown

MARTHA ARMINTA GRIFFITH

Born: 7 August 1820
Nashville, Tennessee
Died: 20 April 1905
Reardon, Lincoln, Washington

James Robertson Sharp and Martha Griffith are the maternal grandparents of Elmer Sharp Packer, the father of Bonnie Aileen Packer Price.

James Robertson Sharp was born June 20, 1809 in Nashville, Tennessee. He was the son of James Deloss Sharp and Mary Baldwin. His father was born in Nashville, Tennessee about 1782. His mother was also from Nashville and was born about 1786. No other children of his parents are known. His grandparents are not known.

James married Martha Arminta Griffith March 5, 1835 (place unknown). He was 25-years-old and she was 14. They had 14 children. Only two of them did not live to adulthood. The only record of their travels is the birth places of their children between 1835 and 1862.

The first three children were born in Upper Alton, Illinois. The town of Alton is on the east side of the Mississippi River about 15 miles north of St. Louis, Missouri.

John Martin Sharp was born December 8, 1835.

Mary Sharp was born March 10, 1837.

William Sharp was born November 17, 1838.

James was a minister of the Methodist Church. He was called a circuit rider and went from town to town on horseback, preaching for the Methodist Church. On one of his trips he heard of a meeting of The Church of Jesus Christ of Latter-day Saints, where the Prophet Joseph Smith was to speak. He told his wife that he was going to that town to attend the meeting. He said for her not to worry if he was a few days late in coming home because he

• • •

**James and Martha traveled to the Salt Lake Valley with the John Taylor Company in 1860.
James as 51 and Martha was 40 years of age. pg 2**

was going to convert this young, so called Prophet, to the Methodist Church and bring him home. He went to the meeting and instead of James converting Joseph Smith, the Prophet converted him. James and his wife, Martha, were baptized about 1837 or 1838.

By the time **Joseph Smith Sharp** was born July 17, 1840 the family had moved up the river about 45 miles to Bellevue, Illinois. Sarah Emma Sharp was also born in Bellevue, April 23, 1842. The family had obviously joined the LDS church prior to 1840. Sarah Emma was probably named for Emma Smith.

The 6th child, James Robertson Sharp (same name as his father), was born April 13, 1844 at Bernadotte, Fulton, Illinois (about two months before the martyrdom of Joseph and Hyrum). This was about 60 miles east of Nauvoo. The family was apparently driven west with the exodus from Nauvoo which began in February, 1846. Their 7th child was born in Council Bluffs, Iowa, April 1, 1846/47. They named him George Washington Sharp. If the date of April 1st is correct, the year must have been 1847 as they would not have been in Council Bluffs by April 1, 1846.

Apparently they moved back to Illinois because the 8th child, Nancy Jane Sharp, was born in Fulton County, Illinois on June 15, 1848 in Lewiston. No historical information is available to explain why the family returned to Illinois when the Saints were traveling west.

The family seems to be retracing their travels, but still faithful to the Church. Their 9th child, Brigham Young Sharp, was born March 24, 1850 in Alton, Madison, Illinois. Arminta Elizabeth Sharp was born June 20, 1852 in Hamburg, Calhoun, Illinois, near Bellevue, where **Joseph Smith Sharp** was born 12 years earlier. Rhoda Rowantha Jane Sharp was also born in Hamburg, Illinois October 6, 1853. She died October 7, 1854.

The next year they had crossed Iowa again. Jefferson Charles Sharp was born in Mills County, Iowa, next to Council Bluffs on October 4, 1855. They were definitely on their way west this time. They crossed the plains to the Salt Lake Valley in 1860 with the John Taylor Company. The last two children were born in Kaysville, Utah. Orson Pratt Sharp was born November 16, 1857 and Heber Chase Kimball Sharp was born May 7, 1862. Family records indicate that they made their home in Farmington, Utah.

James Robertson Sharp died in Kaysville, Utah on May 22, 1863 at the age of 53. Martha remarried and lived to be 84. She died at Reardon, Washington on 12 April 1905.



JOSEPH SMITH SHARP

Born: 17 July 1840

Bellevue, Illinois

Son of James Robertson Sharp and Martha Griffith

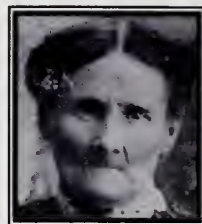
Married:

REBECCA JANE HIGLEY

13 March 1862

Tooele, Utah

Died: 25 November 1899



Joseph Smith Sharp is the maternal grandfather of Elmer Sharp Packer, the father of Bonnie Aileen Packer Price

Joseph Smith Sharp was born 17 July, 1840 in Bellevue, Calhoun, Illinois. This was a little town on the east side of the Mississippi River about 45 miles northwest of St. Louis, Missouri. He was the fourth of 14 children born to James Robertson Sharp and Martha Arminta Griffith between 1835 and 1862. His mother was still a teenager when Joseph was born although she had four children. She did not turn twenty until the following month. His grandfather was James Deloss Sharp, but no other Sharp ancestors are known. The travels of his parents are documented by the birth places of their children.

His parents were both from Nashville, Tennessee. They were married March 5, 1835 (place unknown). His father was 25 at that time and his mother was 14. The first three children were born in Upper Alton, Illinois.

John Martin Sharp was born December 8, 1835. Mary Sharp was born March 10, 1837. William Sharp was born November 17, 1838.

His father was a minister of the Methodist Church, a circuit rider and went from town to town on horseback, preaching for the Methodist Church. On one of his trips he heard of a meeting of The Church of Jesus Christ of Latter-day Saints where the Prophet Joseph Smith was to speak. He told his wife that he was going to attend the meeting. He said for her not to worry if he was a few days late in coming home because he was going to convert this young, so called Prophet to the Methodist Church and bring him home. He went to the meeting and instead of James converting Joseph Smith, the Prophet converted him. James and his wife, Martha, were baptized about 1837 or 1838.

Joseph Smith Sharp was born July 17, 1840. The family had moved up the river about 15 miles to Bellevue in Calhoun County. Sarah Emma was also born in Bellevue, April 23,

Joseph Smith Sharp crossed the plains in the John Taylor Company in 1860. He was 20-years-old and traveled with his parents, James Robertson and Martha Sharp. pg 2

1842. The sixth child, James Robertson Sharp, was born April 13, 1844, at Bernadotte, Fulton, Illinois. This was about 60 miles east of Nauvoo.

The family was apparently driven west with the exodus from Nauvoo which began in February 1846. Brigham Young reached Council Bluff, Iowa in June 1846. The 7th child was born in Council Bluffs, April 1, 1846/47, if the day of April 1 is correct, the year must have been 1847 as they would not have been in Council Bluffs by April 1, 1846. They named him George Washington Sharp. We can see that James Robertson Sharp was both religious and patriotic! **Joseph Smith Sharp** would have been about six years old.

For some reason the family then moved back to Illinois and lived for several years in towns from which they had come. We know this because of the next few births:

Nancy Jane was born June 15, 1848 in Lewiston, Fulton, Illinois.

Brigham Young Sharp was born March 24, 1850 in Alton, Madison, Illinois.

Araminta Elizabeth Sharp was born June 20, 1852 in Hamburg, Calhoun, Illinois.

Rhoda Rowantha Jane Sharp was born October 6, 1853 in Hamburg, Calhoun, Illinois.

Jefferson Charles Sharp was born October 4, 1855 in Mills County Iowa, near Council Bluffs.

The family then moved west. Since the 12th child, Jefferson, was born near Council Bluffs so late in the summer; they would not have traveled to Utah that year. They traveled in the John Taylor Company in 1860. He would have been a big help to a father with 12 children, traveling hundreds of miles across the plains to an unknown land.

From our perspective it is difficult to properly appreciate the sacrifice made by this family to follow the course dictated by their faith and desire to join with the Saints in the mountain valleys. In the absence of journals we cannot know of their day-to-day trials and joys. We are left to observe from a distance. They left the security of home, family, friends, prestige and jobs. Comforts and luxuries of the time were traded for hardships and privations, hunger and sorrow, pain and suffering. Their lives were at risk daily in such an undertaking. This they did willingly to hold onto that which they valued most, their testimony of the restored gospel of Jesus Christ.

The last two children were born in Kaysville, Utah. Orson Pratt Sharp was born November 16, 1857 and Heber Chase Kimball Sharp was born May 7, 1862. Joseph Smith Sharp must have been with his family for several years after they reached Utah. He was the older brother who was looked up to by the younger ones. He helped support the family and matured quickly in his responsibilities.

Joseph Smith Sharp crossed the plains in the John Taylor Company in 1860. He was 20-years-old and traveled with his parents, James Robertson and Martha Sharp. pg 3

Joseph was in Salt Lake in 1856 as evidenced by the following information which is found in the *History of James Irvin Sharp, second child of Joseph Smith Sharp*. "Joseph Smith Sharp assisted in the rescue of the handcart companies in 1856. He drove Brigham Young's team and wagon to rescue the handcart Saints at Devils Gate and South Pass. He was 16-years-old at the time." Joseph would have been a good candidate for the job. He was large for his age, knew the trail as he had just come that way himself and he was mature as well as dependable. It seems unlikely that his family came in a handcart company as he was selected to drive a wagon and team in the rescue effort. He would probably have gained such experience with his family's coming west.

Brigham Young had suggested in 1851 that handcarts could be a feasible means of bringing new converts to the west. No more mention was made of it until the First Presidency issued a general epistle in October, 1855 which included definite instructions. The Perpetual Emigration Fund was also made available. The Saints in Europe heartily responded. Five handcart companies were organized in 1856. The first three companies arrived in Salt Lake by October 2, 1856 without serious loss. The Willie Company and the Martin Company left much later and were caught crossing the mountains in deep snow and bitter cold.

When Brigham Young learned that two more handcart companies were still enroute, he immediately took steps to send supply trains to relieve them. Joseph Smith Sharp was one of those chosen to leave immediately with one of Brigham's wagons. The handcart companies were hundreds of miles away near the Sweetwater River. They were in desperate conditions when they were finally met October 28, 1856. It was the middle of December before all emigrants were safely in the Salt Lake Valley.

Joseph was large of stature, mature for his age and a hard worker. He spent the next few years helping his father prepare a home and farm for the family. They settled in Farmington according to family records. Two more children were born in Kaysville. Orson was born in 1857 and Heber was born in 1862. It is not known if the family lived in Kaysville part or most of that period.

During this time Joseph met **Rebecca Jane Higley**. She had been born in Yellow Creek, Stevenson, Illinois. They were married March 13, 1862. Joseph was 21 and Rebecca was 16. Family records indicate that they were married in the Endowment House in Salt Lake City. Other records show that they were married in Tooele, Utah. They were probably married in the Endowment House and made their home in Tooele.

Joseph Smith Sharp crossed the plains in the John Taylor Company in 1860. He was 20-years-old and traveled with his parents, James Robertson and Martha Sharp. pg 4

Very little has been discovered about **Rebecca Jane Higley**. She was born June 26, 1845 at Yellow Creek, Illinois. This was just one year after the martyrdom of Joseph Smith. Her family joined the Church living in Kirtland, Ohio and Illinois. They came to Utah with the David Cannon Company in 1861. She married Joseph Smith Sharp, March 13, 1862. Apparently Rebecca spent the rest of her life in Preston, Idaho after they moved there in 1877. She died October 8, 1906 at Preston, Idaho.

The family was shaken the following year with the early death of the family patriarch, James Robertson Sharp, May 22, 1863. He had lived to see his family established in the mountains.

Joseph and Rebecca had three children born while they lived in Tooele. They were: Joseph Truman Sharp born September 1864 in Tooele; James Irvin Sharp was born 22 January 1867 in Kaysville, Utah; William Franklin Sharp was born December 21, 1868 in Tooele. Anna Rebecca Sharp was born June 10, 1870 in Tooele. The family moved to Richmond, Utah in 1871 where they lived for two years. **Lucy Ellen Sharp** joined them there as their fifth child on November 19, 1872.

Lucy Ellen Sharp states that in 1873 her father was called by the Church to move his family to Franklin, Idaho to farm an area referred to as Poverty Flat. The sixth child, John Henry Sharp, was born in Franklin, Idaho on May 18, 1876. The family then moved to Preston, Idaho before the seventh child, Armenta Elizabeth, was born December 8, 1877. **Lucy** had just turned five. The last two children were born in Preston, Idaho. George Albert (for George Albert Smith) Sharp was born February 7, 1884 and Hyrum Smith Sharp was born May 7, 1887.

Lucy remembers starting school in a private home about a 1/2 mile from where she lived. Her father, Joseph Smith Sharp, was the school teacher. There were about 40 students and school was in session only about three months of the year. That must have been in Preston. He may also have taught school in other towns in which they lived. The following account of the first schools in Preston is taken from the 1930 D.U.P. publication;

"In 1877 the first community school was held in Robert M. Hull's log granary. The building was 2 1/2 miles down the state highway from Preston. Verena Foster was the first teacher. Miss Foster was a slip of a girl, sixteen years of age. The sessions were opened and closed by prayer. Arithmetic and the alphabet were the main subjects taught.

Miss Foster taught during the late summer and fall of the year 1877. She also taught one term during the year 1878, her average enrollment was about twenty pupils.

During the winter of 1878 the snow was very deep and the weather so severe that Miss Foster's place was taken for a time by Ralph Johnson, an eastern man. He taught the

Joseph Smith Sharp crossed the plains in the John Taylor Company in 1860. He was 20-years-old and traveled with his parents, James Robertson and Martha Sharp. pg 5

school in the home of James Chadwick (the family having moved to Franklin for the winter). This was located just across the street from the granary school house.

*Maggie Porter taught in the home of Joseph Sharp during the fall of 1878. During the winter of 1879, **Joseph Sharp** taught the school in his home near the present home of T. D. Alder.*

Most of the students at that time were fortunate enough to at least have a slate and slate pencil. There were, however, very few books. The children must take turns reading a paragraph as the book was passed down the row.

For a number of years there were no regular salaries paid to the teachers. Tuition was paid at the rate of one dollar per month for each child, if the teacher could collect it from the parents. At times Miss Foster received her pay in cheese and meat. Joseph S. Sharp gave one teacher a quarter of a deer to pay the tuition for his three sons for one school term."

With the coming of the first locomotive to this section of the country in 1878 the children were filled with awe and quite enjoyed seeing the train go by each day. They were thrilled with the great horseless monster.

Hardly a week passed by that large bands of Indians did not come to the well for water and begged for "biskit". It goes without saying that the first sight of an Indian sent the children hurrying into the schoolhouse for protection. The Indians were not always unfriendly but it seemed that they were not always trusted.

With increased population, the people decided to build a school and meeting house. Men went to the canyons for timber with which the building was put up to the square and left as it was during the winter of 1878-1879. The deep snow and extremely cold weather would not permit the men to do much building during the winter time. The building was located about 2 1/2 miles east of Preston.

Early in the year 1879 the people on the west side of Worm Creek began to realize the school was not in the center of the district, being too far away for the people to walk, so they wanted a building nearer them. Preston was part of Cache Stake at that time. William B. Preston of Logan, the bishop, came to Preston to look over the disputed location for the school. It was decided that the school and meeting house building should be placed on the site about one mile east of the present town on the hill east of Worm Creek. This is the location of a D.U.P. marker. The logs used to build the school to the square earlier, were moved to this location and the building was completed. The building was 16 x 18 feet with a pine floor and dirt roof. The walls were chinked and plastered. The building was used for various community activities. It was moved into town and rebuilt there in 1929, where it stands today.

Joseph Truman Sharp states that he helped build the school and was one of its first

Joseph Smith Sharp crossed the plains in the John Taylor Company in 1860. He was 20-years-old and traveled with his parents, James Robertson and Martha Sharp. pg 6

students. His father, **Joseph Smith Sharp**, probably, helped build it also. Joseph Truman Sharp also states that he helped build the first church house in Preston. As he was a young boy, his father must have also been involved in that project.

Joseph always prepared breakfast for his wife, Rebecca and took it to her bed. She was a small woman and always rather sickly during their married life.

Joseph was a school teacher, dairyman, cheese maker and farmer. He also ran a threshing machine for neighboring farms. He wore out two threshers in his life. He had a nice farm and ranch between Preston, Idaho and Fairview. In the summer he would rent cows and take them to the summer range in the mountains. He milked the cows and made cheese there.

Preston was in Oneida County until 1913. It is now the county seat of Franklin County. Some, but not all, of the county records are in Preston. The other records would be in Malad, Idaho. An incomplete search of the records in Preston in 1991 showed the following:

- (1) Joseph was given a homestead deed to 140 acres in Section 2 by President Grover Cleveland in July 1886. It was recorded in March 1889.
- (2) Joseph sold 100 acres in section 35 to John Blanchard in December 1880 for \$400.
- (3) Joseph and Rebecca in January 1896 sold 60 acres in Section 35 and 160 acres in section 2 to John O. Gooch. They were listed as residents of St. Anthony, Idaho at that time.
- (4) In 1898 Joseph and Rebecca signed a deed to John O. Gooch for part of the above property which was to correct an error in a deed dated February 23, 1889. (It had been in 1889 when they moved to Idaho).

About 1885 **Rebecca Jane** gave her consent for Joseph to marry a second wife. He chose Emily Fellows, a widow with two boys. They had one child, a girl named Emily. The 1930 D.U.P. publication, page 85, states that, "Emily Fellows did much along the musical entertainment line" to help develop the community of Preston.

Soon after this marriage, Rebecca Jane decided it was a mistake for Joseph to have two wives and thereafter they were never entirely without domestic problems. That situation may have had something to do with the decision to sell the farm near Preston, Idaho and move to Egin Bench, a small farming area near St. Anthony, Idaho. He bought a farm there. Emily remained in Preston. Rebecca and her family moved with Joseph to Egin, Idaho.

Joseph was active in the Church all his life. He spent much of the time in positions in the Sunday School. He was Sunday School Superintendent for many years.

Joseph had dropsy the last part of his life and suffered a great deal before his death.

Joseph Smith Sharp came over on the John Taylor Company in 1860 He was 20 years old and traveled with his parents James Robertson and Martha Sharp. pg 7

For two months before his death he was unable to lie down. He sat in a chair all the time, even sleeping in a chair. His legs became very bad and he was not able to stand during the last few months of his life. Joseph Smith Sharp died 25 November 1899 at the age of 59 from a heart attack at Egin, Idaho. He was buried at Parker, Idaho.

REFERENCES

- (1) *Life History of Joseph Smith Sharp*, by Ellen Sharp Taylor as told by Lucy Ellen Sharp (his daughter).
- (2) *Life History of Joseph Truman Sharp*, by his daughters, Ellen and Ina, as told by his wife, Annie Woodhead Sharp and his son.
- (3) *Life History of James Irvin Sharp* (his son).
- (4) Family and Church Records.
- (5) *Life History of Lucy Ellen Sharp* (his daughter), by Murland Packer
- (6) *History and Development of Southeast Idaho*, published by D.U.P. 1930 p 81-85.

Patriarchal Blessing Joseph Smith Sharp

Preston, Oneida County, Idaho June 26, 1885. A patriarchal blessing given by John Boice on the head of Joseph Smith Sharp, son of James R. and Martha Sharp, born July the 17th, 1840 Calhoon County, Illinois and a son of Abraham.

Editors Note: The Patriarchal Blessing for Joseph Smith Sharp was sent into the Church incomplete with only the heading as it appears above. The body of the blessing is non-existent.

*"There should be no doubt what our task is today.
If we truly cherish the heritage we have received,
we must maintain the same virtues and the same character
of our stalwart forbears...
faith in God, courage, industry, frugality, self-reliance and integrity.
We have the obligation to maintain what those who pledged their lives,
their fortunes, and sacred honor gave to future generations."*

Ezra Taft Benson



Rebecca was a 15-years-old when she crossed the plains with her father and grandmother Higley. Her mother died in Council Bluffs.

Pictured here are Truman and Lucy Fisher Higley and Rebecca Jane their daughter.



**The Higley family
was our first
ancestors who
joined the LDS
Church!**



David H. Cannon Company (1861)

**Family Members who traveled
in this company.**

Departure: 1 June 1861

Arrival: 11-16 August 1861

225 individuals and 57 wagons were in the company when it began its journey from the outfitting post at Florence, Nebraska (now Omaha)

Lucretia Higley, (79)

mother of Truman Higley

Truman Higley, (43)

Rebecca Jane Higley, (15)

daughter of Truman Higley

Fifteen members of the family came in this company, named on the following pages.

Lucy A. Fisher Higley, wife of

Truman and mother of Rebecca, died at Council Bluffs, Iowa on December 24th, 1856, five years before they came to the Salt Lake Valley.

David H. Cannon Company (1861) pg. 1

David H. **Cannon** Company (1861) (Unedited)

"Families from many nations" made up this emigrant train, wrote the company clerk. At the outset there were 225 people with 57 wagons. Some started west from Florence on May 30, going 1 miles to Deer Springs. Here a sheriff demanded the surrender of a cow. When the owner refused, he and the others in his company returned to Florence to have the case tried. It all came to nothing when the case was postponed. The company was instructed to be obedient to leaders, maintain harmony, and dispense with dogs. Eight more wagons joined the company and on June 1 it set forth in earnest with the disputed cow in tow. Roads were muddy and unshod cattle found it difficult to pull wagons over hills.

At the Big Papillion, stormy weather frightened the cattle, causing them to cross the creek and enter a farmer's wheat field. As the company entered upon the Platte River bottom, they overtook other wagons headed for Utah and met eastbound travelers from Salt Lake. Pawnee Indians visited the company, traveling beside it and camping nearby each night. Cannon, popularly called the "Little Captain," warned the company that overloaded wagons would tax the livestock. From Fremont to North Bend, the road was in bad shape. When they neared the town of Columbus on June 6, the number of Indians traveling by them had increased. Another wagon had also joined them, bringing the total to 61. There were 16 mules, 46 horses, 162 oxen, 79 cows, 158 loose stock, and 4 unidentified animals. They had a difficult crossing on Loup Fork, where they found it necessary to double-team. After making the crossing, they found the countryside was sandy and less timbered, and the road was dusty.

On June 12 while the company was camped on Wood River, a terrific hailstorm struck. Hailstones that were as large as hens' eggs pelted them. "In ten minutes the water was an inch deep all over in the tent," wrote Almira Hall. Tents blew down and everyone and everything got drenched. The air turned cold. The next day they moved on to Wood River Center. Here they found a large ranch, a printing office, a blacksmith shop, and a store. Also camped here was a California-bound wagon train with 23 wagons. They spent the next day making repairs, trading, and hunting buffalo. Anxious to travel faster, two families with six wagons left the company here and joined the California wagon train.

On June 15 the Cannon company passed Nebraska Center with its store (Henry's Trading Post) and brewery, then camped five miles west of Fort Kearny. Conflicting stories about the ongoing Civil War circulated. The weather was hot. On June 16 at Elm Creek, the families that had so recently joined with the California-bound company returned to Cannon's company. The next day at Buffalo Creek,

David H. Cannon Company (1861) pg. 2

Cannon decided to follow the old Pioneer trail instead of the Emigrant road because it was reportedly faster.

On June 20 at Cold Spring, they spent time trading with Indians. Some young men in the company staged a horse race with the Indians. Unfortunately it frightened the cattle, causing them to stampede. Wagons overturned and wheels and axles were broken. Repairs had to be made. The next day, running horses again caused a stampede. A wagon wheel broke, a man's thumb got crushed, and a woman was run over. Mosquitoes also proved to be a trial. On June 28 they passed opposite Ash Hollow and camped at Quicksand Creek. Hearing reports that the road was better on the south side, several tried to ford the Platte on June 29 but found the water too deep and the current too swift. Reports of poor feed ahead caused the entire company to try to cross the Platte the next day, but again without success. They moved along the north side of the Platte past Cobblestone Bluffs, Court House Rock, Chimney Rock, and Scott's Bluffs.

On July 8 some crossed the Platte to visit Fort Laramie while others gathered wild currants along the river. Finding poor feed west of Fort Laramie, the company divided. Half of the wagons remained under Cannon and the other half were led by Wiley Thomas and Bartlett Tripp. As they passed through the Black Hills, the two divisions were not widely separated. Traveling on the north bank of the Platte on the Childs' Cutoff, Tripp's division was at Alder Clump on July 13. On July 17 his division forded the Platte to the south side. Cattle deaths were frequent and people became sick with mountain fever.

The divided company rejoined at Deer Creek on July 18. On July 20 they were delayed recovering cattle that had crossed the river in search of food. The next day they crossed on the fine bridge spanning the North Platte. On July 22 they passed Willow Spring, crossed Prospect Hill and met three wagons from the Salt Lake Valley. Sage hens were abundant and hunters killed some. The company passed through the barren land between the Platte River and the Sweetwater. On July 23 they passed Soda Lakes (usually called Saleratus Lake) and camped about nine miles east of Independence Rock. The next day they passed Independence Rock and Devil's Gate. Bartlett Tripp regarded Devil's Gate as "the greatest natural Curiosity on the road." On July 27 they passed by the Three Forks of the Sweetwater, where they viewed many inscriptions made by travelers on the overhanging rocks. They passed Ice Springs and crossed Rocky Ridge on July 29. Though the days were still warm, nights were now cold and snow was seen on the mountains.

On July 30 they passed Strawberry Creek, where they found gooseberries. Steep banks made crossing the stream difficult. At the last crossing of the Sweetwater

David H. Cannon Company (1861) pg. 3

they found a blacksmith's shop and station. They crossed South Pass on July 31, nooned at Pacific Springs, and camped two miles further west. August began very warm and most of the company remained in camp to rest the cattle and make repairs, but two families with three mule-drawn wagons continued on. Here also some Texans who were headed to Utah joined them. On August 2 they crossed Dry Sandy and stopped at Little Sandy, where they found that the two families who had left the company the day before had lost their mules. They continued on past Big Sandy and reached Green River in the evening on August 4. Next morning, finding the water deeper than expected and rising, they blocked up the wagon beds in order to ford the river. Utah's delegate to Congress, William Henry Hooper, and his party passed them here going west. They continued on past Fort Bridger and arrived in Salt Lake City on August 16. Upon arrival the company included 270 people with 60 wagons. Four people and 12 oxen had died.

This is the fifteen people of the Higley family that traveled with this company.

Lucretia Higley Higley (79)

(Lucretia's maiden name and married name are the same)*

Clark Higley, (47)

Truman Higley, (43)

Malinda Cheney Higley, (39)

Sarah Ann Irvine Higley, (29) (third wife of Truman)

Freeman Dewey Higley, (17)

George Washington Higley, (16)

Rebecca Jane Higley, (15)

Lucretia Jane Higley, (12)

Daniel Willard Higley, (11)

Daniel Lee Higley, (10)

Maria Harriety Higley, (8)

Ann Lucretia Higley, (3)

Clark Harvey Higley, (1)

Justitia Higley, (Unknown)

* This Higley family consisted of the mother, Lucretia, and her two sons, Clark and Truman, who all joined the Church and traveled to the Valley. Lucretia Higley married her cousin, Oliver Higley, in Vermont in 1801. Both of their parents were also cousins so you have two generations of Higleys on both sides of the family. This was a common occurrence to marry cousins in the 1700's.

Oliver Higley

Born: 14 August 1779

Marlboro, Vermont

Son of Elijah Higley and Anna Halliday Higley

Died: 8 May 1848

Jo Daviess County, Illinois

Married: Lucretia Higley

20 June 1801

Place Unknown

Lucretia Higley

Born: 13 November 1781

Marlboro, Vermont

Daughter of Daniel Higley and Ruth... Last name unknown

Died: 25 July 1865

Tooele, Utah

**Lucretia Higley traveled to the Salt Lake Valley with her son, Truman,
and other family members in the David Cannon Company in 1861.
She was 79-years-old.**

**Oliver and Lucretia Higley are the maternal Great-Great-Great Grandparents of Elmer
Sharp Packer who is the father of Bonnie Aileen Packer Price.**

Oliver Higley, the ninth and first surviving child of Elijah and Anna Halliday Higley, was born August 14, 1779. It is not clear whether his birth took place at Windsor, Connecticut or if he was taken as a very young infant to Marlboro, Windham, Vermont when his parents relocated to the Green Mountain State, or whether he was born at Marlboro very soon after they settled there.

He married Lucretia Higley on June 20, 1801, his second cousin, the daughter of Daniel and Ruth Higley, who lived in a distant part of the same town of Marlboro. She was born 13 November, 1781.

For a few years after their marriage they resided in Marlboro. Here their oldest two children were born. They then crossed Lake Champlain to Port Kent, Essex County, New York where they settled for a time, afterward removing to Edinburg, New York in about 1813. Here other

• • •

Lucretia Higley traveled to the Salt Lake Valley with her son, Truman, and other family members in the David Cannon Company in 1861. She was 79-years-old. pg 2

children were born to them. From Edinburg they emigrated to western New York settling at Jamestown, Chautauqua County, New York some time in the 1820's where, in the year 1831, they were still found.

It was during their residence here that Oliver Higley and his wife, Lucretia, learned about the Mormon Church. They both eagerly became members. The Prophet Joseph Smith, the Church's founder, lived in Palmyra, New Your. The Church was organized April 6, 1830.

The step that Oliver and Lucretia Higley then took in joining the Church made a profound impression upon the members of their family, all became devoted followers of the LDS Church. All of their children except Dan, the eldest son, and his sister, Lovina, who had married and left her father's home, became members.

From Chautauqua, New York in 1833 the family moved to Kirtland, Ohio, a village, which became almost entirely a Mormon community. In 1836 Kirtland contained no less than three thousand Latter-day Saints. They remained there till the exodus of the Mormons to Missouri in 1837. At that time Oliver Higley with his family moved to Buffalo Grove, Illinois where they resided till the year 1843 when they went to Jo Daviess County in Illinois. Here he lived till the close of his life 6 May, 1846. He was in agriculture until advancing years overtook him when, being disabled by rheumatism, he established and managed a basket manufactory. He was a man true in purpose, always respected for his honesty and kindness and enjoyed the good will of Christians of other religious sects.

His wife, Lucretia Higley, who remained a sincere Mormon as long as she lived, survived him 19 years, dying in Tooele, Utah at the home of her son, Clark Higley, 25 July 1865 when she was 84 years of age.

Oliver and Lucretia Higley were the parents of seven children: Dan, Anna, Lovina, Clark, Truman, Harvey and Harriet.

The Higley family was our first ancestors who joined the LDS Church!



TRUMAN HIGLEY

Born: 20 July 1817
Jamestown, New York
Son of Oliver and Lucretia Higley
Died 17 November 1882
Los Angeles, California

Married Lucy Ann Fisher
29 February 1840
Springfield, Illinois



**Truman traveled to the Salt Lake Valley
in the David Cannon Company in 1861.**

LUCY ANN FISHER

Born 9 January 1818
Alstede, Chester County New York
Daughter of Jonathan Fisher and Rebecca Adams who were
both born in the USA: New Hampshire and Massachusetts
Died: 24 December 1856 in Council Bluffs, Iowa

**Truman Higley and Lucy Fisher Higley are the maternal great-grandparents of Elmer
Sharp Packer who is the father of Bonnie Aileen Packer Price.**

HIGLEY ANCESTORS

Earliest known history of the Higleys was of John Higley born July 22, 1649 in England. He came to America at the age of 16, soon after his father died about 1664. His mother's father was the Rev. John Brewster, the "Elder" William Brewster of Mayflower fame. John worked for John Drake (a descendent of Sir Francis Drake) in Connecticut to pay for his passage to America. He eventually married Hannah, the daughter of John Drake. They had nine children. John later married Sarah Strong after the death of Hannah. Sarah Strong's grandfather, Reverend Wareham, came to America from Plymouth, England in 1630 with other Puritans led by John Winthrop. The family was deeply religious and very ambitious. John and Sarah Strong had seven more children of which one was Josiah. He was a twin and born in 1701. Josiah was the great-great-great grandfather of **Lucy Ellen Sharp**, daughter of **Truman Higley and Lucy Fisher**.

Truman Higley, the fifth child of Oliver and Lucretia Higley, was born at Jamestown, New York, July 20, 1817. His ancestors had been in America for many years.

Truman's parents ,Oliver and Lucretia, joined the LDS Church and were baptized in 1830 in Jamestown, New York, then moved the family to Kirtland, Ohio when Truman was a child.

Truman married in 1835 to Lucy Fisher. Along with other members of the family he joined the LDS Church in their relocations. Lucy died 24 December 1856 in Council Bluffs, Iowa.

Truman went to Utah with the David Cannon Company in 1861 taking a large Higley family with him as well as his aged mother, Lucretia Higley who was 79. Truman later moved on to Los Angeles, California where he live until he died in 1882.

Editors Note: Truman moved to California later in life. After the death of Lucy Fisher, his first wife, he married Polly Ann Graham on February 6, 1857 and then Sarah Ann Irvin-Price on October 8, 1857. We have no historical records or information regarding Polly Ann other than this marriage date and the place of the marriage is uncertain. She is not shown on the records of the Higley family who traveled to Utah in 1861.

Five children of Truman Higley and Sarah Irvin-Price show their death records being in Utah, California and Arizona. Truman's son, William, is buried in Inglewood, California at the The Inglewood Park Cemetery. Unfortunately this particular cemetery did not start keeping records until in the early 1900's so no information is available regarding his father Truman's burial place.

We assume that Truman and his wife Sarah went to California with their children from this marriage. His daughter, Rebecca Jane Higley Sharp, from the marriage of his first wife, Lucy Ann Fisher Higley, stayed in Utah.

It is interesting to note that Truman's Parents were the first family members to join the Church in 1830. He was only a child at this time. We do not know how Lucy's family joined the Church. Lucy died in Council Bluffs, Iowa in 1856.

Rebecca Jane Higley traveled to the Salt Lake Valley with the David Cannon Company in 1861.
She was 15-years-old at the time.



REBECCA JANE HIGLEY

Born 26 June 1845

Yellow Creek, Illinois

Daughter of Truman and Lucy Fisher Higley

Married: Joseph Smith Sharp

13 March 1862

Tooele, Utah

Died: 8 October 1906

Preston, Idaho



Rebecca Jane Higley is the maternal grandmother of **Elmer Sharp Packer** who is the father of **Bonnie Aileen Packer Price**

Very little is known about Rebecca's personal life except for her birth date, marriage date and the location of her children's births. She was married to Joseph Smith Sharp whose story gives an account of him and where they lived and what their life must have been like in the early settlements in which they lived.

We do know that she came from a large family who joined the Church. Her grandparents, Oliver and Lucretia Higley, whose maiden name was also Higley, joined the Church early in its organization because they traveled to Kirtland, Ohio with the Saints in 1833.

Rebecca was born the year after the Prophet Joseph Smith was martyred. They lived in Illinois during that tumultuous time in Church history. They stayed in Iowa until they traveled to the Salt Lake Valley with the David Cannon Company in 1861. Rebecca was 15-years-old at this time. At the age of 11, Lucy Fisher Higley, Rebecca's mother died in Council Bluffs, Iowa in 1856 and never made it to the Valley.

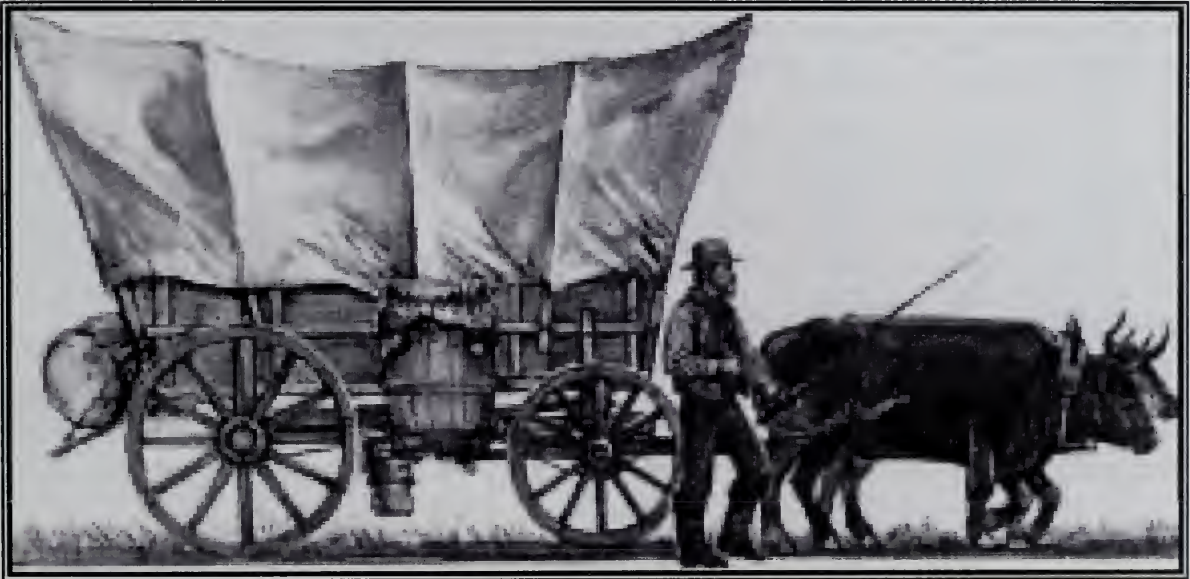
Once in the Valley she met and married Joseph Smith Sharp. They lived in Tooele, Utah for a while then moved to Preston, Idaho and that is where she raised her family. Apparently they moved to Richmond, Utah for a couple of years because that is where Ellen Sharp joined the family. She was their fifth child and the direct line of this history.

Rebecca had nine children. Her husband, Joseph Smith Sharp, died when he was 59-years-old and she lived with her children in Idaho until her death 8 October 1906 in Preston, Idaho.





Rebecca Higley Sharp is buried in Preston, Idaho.
Her husband, Joseph Smith Sharp Packer,
is buried in Parker, Idaho





LUCY ELLEN SHARP

Born: 19 November 1872

Richmond, Cache, Utah

Parents are Joseph Smith Sharp and Rebecca Jane Higley

Married: Isaac Alma Packer

19 November 1890 (her birthday)

(They were later divorced)

Died: 6 March 1969



Lucy Ellen Sharp is the mother of Elmer Sharp Packer and the grandmother of Bonnie Aileen Packer Price

This is the story of Lucy Ellen Sharp Packer Richards as it was told by herself on May 25th, 1952. In her life story she is referred to as Lucy or her nicknames, Ella or Ellie.

(Very little is known of her ancestors, the Sharp family. They were converts to the LDS Church in the early 1830's and came to Utah with those who followed the Church. They were obviously devoted to the Church as evidenced by Ellen's father's name.)

I was born on November 19, 1872, in Richmond, Cache County, Utah. I am the daughter of Joseph Smith Sharp and Rebecca Jane Higley. I was the fifth child born to this union. My older brothers and sisters being namely: Joseph Truman, born September 4, 1864 in Tooele, Utah; James Irvin, born January 22, 1866, in Kaysville, Utah; William Franklin, born December 22, 1868, in Tooele, Utah; and Anna Rebecca, born June 10, 1870.

When I was one-year-old my parents moved to Franklin, Idaho. Here my father was engaged in farming, having been asked by the Church authorities to move there and engage in farming of what was then called Poverty Flats. On May 18, 1876 my brother, John Henry, was born at Franklin, Idaho. On December 8, 1877 my sister, Armenta Elizabeth, was born at Preston, Idaho. During the years of 1876 or 1877 the town of Franklin was changed and that area around there was made into two towns, thus making the town of Preston, Idaho.

At the age of six, I started school, It was a 1/2 mile from our home, being in a private home, and my father, Joseph Smith Sharp, was my teacher. There were about forty students in all and they went three months out of the year. We had only one reader and one speller for my class to use. When I was bad my father would make me stand in the corner for punishment.

On February 7, 1884 my brother, George Albert, was born. We were still living at

Lucy Ellen Sharp (Packer) pg 2

Preston. About this time when I was 12-years-old my father, upon receiving permission from my mother, married a widow woman, Mrs. Emily Fellows, under the rights of polygamy. She had two sons by a former marriage. On May 7, 1887, my brother, Daniel Hyrum Smith Sharp, was born at Preston. About this time the people built a small log cabin to serve as a school that I attended but my father was not the teacher then. He continued on with his farming and also ran a thrashing machine for hire. In about 1889 a daughter was born to the union of my father and Emily Fellows. Her name was Emma. This made a total of ten children and two step children in our family.

At the age of 14, I became a Sunday School teacher in the Preston Ward and this was the beginning of my work in the Church. I went to the fourth grade in school that being as high as we could go at that school. There weren't any other grades; at that time we just went by readers and fourth reader was as high as we could go.

At the age of 18 on November 19, 1890, I was married to Isaac Alma Packer at the Logan LDS Temple. Isaac, or Ike as he was called, was born August 2, 1865.

We lived at Franklin until the following spring when we moved to take up a homestead at Soda Springs, Idaho. Two years later on October 4, 1892 my first child, Alma Sharp Packer, was born. I stayed with my husband's folks at the time, having only a midwife in those days and no antiseptic. I lay for 48 hours in hard labor due to a flat pelvic bone. I stayed with Isaac's parents as the time of delivery approached, so I would have Ike's mother to help as well as a midwife. So much concern developed that a younger brother of Ike was sent on the best horse available on the 90 mile ride to bring the expectant father. Another rider was sent to bring my brother, Joseph. The situation did not prove as disastrous as feared. However, neither the mother nor child did well for a time.

We milked cows and farmed for the next two years. On October 24, 1894 my son **Elmer Sharp** was born. Nathan was born November 4, 1896. Six months after Nathan's birth my husband sold his farm and started working for the Singer Sewing Machine Company in Soda Springs.

We then moved to Rexburg, Idaho where we lived for a short time and my husband continued working for the Singer Sewing Machine Company. Our next move was to Egin, Idaho where my husband ran a store and post office. On February 25, 1899 my son Charles Sharp was born. Eleven days later he died of pneumonia and was buried at Parker, Idaho. Joseph was born October 18, 1900 at Egin, Idaho and on October 7, 1903 Ray was born at Parker, Idaho.

In the fall of 1903 we moved again. This time we moved to Idaho Falls, Idaho. My husband worked for the Studebaker Company selling wagons and supplies. December 6, 1905 my son, Carlian Sharp, was born at Idaho Falls. When he was not quite a year old we

moved to Shelley, Idaho where my husband began work at the Shelley Mercantile. On December 17, 1906 Carl died of pneumonia and was buried at Shelley. On May 25, 1908 my son, Parley Sharp Packer, was born at Shelley, Idaho.

When Parley was three-weeks-old my husband was called on a mission to England for two years. I took in boarders and baked bread and cakes to sell to keep him on a mission. My oldest son, Alma, worked in the Shelley Mercantile as a delivery boy and helped out some while Isaac was on his mission. I also took care of his invalid mother, **Lucy Charlotte Berry Packer**, even after he returned home for a total of 12 years up until her death.

In 1910 my husband returned and went to work as a salesman for McConnor's Products. On February 22, 1911 my first daughter, Ellen Sharp Packer, was born at Shelley. During World War I my sons, Alma and Nathan, served in the Army.

When my daughter was six-years-old, I took up nursing under Dr. Cutler and nursed every kind of disease. About 1918 my son, Ray, was working on a farm away from home. After being ill for several days he was brought home. Dr. Cutler was immediately called and diagnosed acute appendicitis. As Lucy had other patients in her home, Ray was taken to a neighbor's home for an operation. It was found that the appendix had burst a day or two before. Ray was in critical condition for several days. I stayed by his side throughout his recovery to comfort and care for him. Another incident I recall in my nursing was when a young Japanese lady died of childbirth in my home and left three small children. The father asked me to go to Japan to take care of them but realizing my responsibility to my family, I could not accept the offer. Years later this Japanese man sent me a beautiful gift a linen table cloth from Japan. This is only one incident of my many experiences that I remember of my nursing. Also during this time missionaries met at my home and held cottage meetings.

A short time after my sons returned from the service we sent them on missions. Alma was sent to the Central States Mission and Nathan was sent to the North Eastern States.

I continued nursing at this time and also was serving as Superintendent of the Religion Classes. I served in this capacity for eight years. Also during this time my sister Arminta Elizabeth died leaving seven children. I cared for the youngest four for two years.

My husband and I divorced August 11, 1924. Then at the request of my son, Joseph, I went to Great Falls, Montana to nurse my daughter-in-law. While I stayed at my son's home, I again went out and worked as a nurse. By this time my eldest sons were married and I took my daughter, Ellen, with me to Montana. Ellen went to school for one year but did not like it there so her father took her to live with him.

Lucy Ellen Sharp (Packer) pg 4

I married Thomas Alma Richards at Fort Benton, Montana on October 15, 1924. While there we worked a cattle ranch. A few years later we moved to Vaughn, Montana and ran a chicken ranch. During this time I held the office of Superintendent of the Primary, taught a Sunday School class and was a Relief Society Counselor and teacher for approximately six years.

On September 16, 1927 we adopted a small five-year-old boy, George Richards. He was born May 9, 1922 at St. Ignatius, Montana of French Canadian parents. While still living at Vaughn, Montana we adopted a four-week-old baby girl in 1931. We named her Lola. Her birth date is August 15, 1931 at Great Falls, Montana.

We gave up our ranch and moved into the City of Vaughn and continued to farm for a few years. We then moved back to Great Falls and during the Great Depression my husband worked on the W.P.A. I took up the occupation of caring for invalids, county patients and even some mental cases. In about 1937 my husband and I separated. I then bought a large home and devoted my time and talents to caring for invalids.

A short time later my brother, James Irvin, asked me to come to Preston and take care of him. He had lost his wife. After taking care of him for almost a year, I bought a home of my own and took in another invalid man with water on the brain. About this time, I decided to move to Pocatello, Idaho in July 1940. Three of my sons were living there. For about seven or eight years I took care of invalids and small children. For the past four years I have lived at my home in Pocatello with my youngest adopted daughter, Lola, and during this time I have been in Relief Society visiting teaching. I now have nine living children, 2 passed on, 20 living grandchildren, six have passed on and 30 living great grandchildren. I am still living at my home in Pocatello and Lola is living with me while her husband is in the service.

During the summer of 1953 my brother who I hadn't seen in 40 years made me a surprise visit. We had a very good time talking about old times and his visit came to an end too soon for all of us. During the fall of this year all my cousins met at the home of our cousin, James Sharp, of St. Anthony, Idaho and helped celebrate his golden wedding anniversary. We had a very delightful time.

The following year 1954 my cousin, Mary Jane Sharp Griffith Lyons, and I went on a road trip through Idaho, Canada, Montana, California and Mexico. We traveled 3,000 miles on our trip and really enjoyed it. I am now 83-years-old and belong to such outside activities as the Happy Home and Garden Club, Daughters of the Utah Pioneers, and the Relief Society which I enjoy very much. I love to travel and enjoy visiting my friends and relatives reliving

the old memories and hope to enjoy many more.

This is an end to her self-written narrative....

In the early 1950's she fell while going up the back steps of her home and broke her arm (and/or shoulder). She was over 80 at the time and the injury was slow to heal and slowed her down considerably. It was her only broken bone ever. After the accident she couldn't raise her arm very high because the movement was restricted. She favored the arm because of the discomfort. The doctor stated that the injury healed as well as could be expected, considering her advanced years. She had very little sickness throughout life until the last few years, but did suffer a lot of pain with rheumatism.

About 1962 she was living alone and became ill during the night. She called Joe and he came over immediately. She was taken to the hospital where it was found that she had suffered a severe heart attack. At the age of 89 she managed to survive. However, it curtailed her life and limited her activity.

**She had left a proud heritage to her many descendants.
She was a hard worker and self-sufficient.**

Lucy stood tall at 4' 11". Her eyes sparkled with the joy of living. She had a quick wit and enjoyed being with family and friends. There were many cousins who remained close over the years and came for regular visits. These visits would often be for several days at a time. Laffe was a regular visitor and always brought his banjo.

Very few harsh words were ever heard from her lips. She was a gentle person who was easily hurt but kept the pain to herself. She was always slow to anger. Lucy loved the movies and Nelson Eddy was her hero, going to every Nelson Eddy movie which came to town. To those who knew Lucy, she was a mother, grandmother, and friend and was a pioneer. Her life spanned almost a century and touched the lives of many. Her posterity is numerous.



*Every normal individual should complete the full cycle of human life
 with all its joys and satisfactions in natural order...
 childhood, adolescence, youth, parenthood,
 middle age and the age of grandchildren.
 Each age has satisfaction which can be known only by experience.
 You must be born again and again in order to know
 the full course of human happiness.
 When the first baby is born,
 a mother is born and a father is born and grandparents are born.
 Only by birth can any of these come into being.
 Only by the natural cycle of life can the great progressive
 joys of mankind be reached."*

Spencer W. Kimball

CROFTS

Walker
Rothwell
Mein
Wainwright
Fletcher
Dixon



Elizabeth Walker, 1961 Iona, Idaho



*Thomas Elizabeth Crofts, 1909 Pocatello, Idaho
Mother of Bonnie Aileen Parker Price*



Edward Crofts, 1853, Porthbury, England



Margaret Mees, 1743, England



James Walker, 1831, England



Ellen Rothwell, 1837, England



John Crofts, 1832, Wales

*Peter Mees, 1734, England
James Dixon, 1790, Scotland*

*Henry Walker, 1765, England
Robert Dixon, 1791, Scotland*

*Samuel Rothwell, 1815, England
Mary Fletcher, 1816, England*

*Joseph Crofts, 1895, Wales
Sarah Wainwright, 1899, Wales*

CROFTS PEDIGREE CHART

WAGON TRAIN COMPANIES
 Ellsworth Handcart Company 1856
 David H. Cannon Company 1861
 Henry W. Miller Company 1862
 William Young Company 1862

2 Edward CROFTS

B: 21 Apr 1856
 P: Pendlebury, Lancashire, England
 M: 9 Jan 1880
 P: Salt Lake City, Salt Lake, Utah
 D: 16 Jan 1942
 P: Shelley, Bingham, Idaho

1 Hannah Elizabeth CROFTS

B: 9 Mar 1900
 P: Iona, Bonneville, Idaho
 M: 9 Mar 1916
 P: Iona, Bonneville, Idaho
 D: 7 Mar 1952
 P: Pocatello, Bannock, Idaho

Elmer Sharp PACKER

(Spouse of no. 1)

3 Elizabeth WALKER

B: 29 Apr 1864
 P: Mt Pleasant, Sanpete, Utah
 D: 23 Jul 1906
 P: Iona, Bonneville, Idaho

4 John CROFTS

B: 24 Mar 1832/1833
 P: Arden Buckley, Flint, No. Wales
 M: 1 Jan 1854
 P: Eccles Parish, Lancashire, England
 D: 31 Aug 1911
 P: Basalt, Bingham, Idaho

5 Ellen ROTHWELL

B: 14 Dec 1837
 P: Pendlebury, Lancashire, England
 D: 16 Jan 1921
 P: Firth, Bingham, Idaho

6 James WALKER

B: 6 Dec 1831
 P: Carlisle, Cumberland, England
 M: 9 Oct 1857
 P: Salt Lake City, Salt Lake, Utah
 D: 23 Nov 1899
 P: Huntington, Emery, Utah

7 Margaret MEIN

C: 25 Dec 1833
 P: Carlisle, Cambridge, England
 D: 17 Jan 1916
 P: Manti, Sanpete, Utah

8 Joseph CROFTS

B: 20 Jan 1805
 P: Hawarden, Flint, Wales
 M:
 P:
 D: 7 Mar 1871
 P: Buckley, Flint, Wales

9 Sarah WAINWRIGHT

C: 29 Dec 1809
 P: Hawarden, Flint, Wales
 D:
 P:

10 Samuel ROTHWELL

B: 23 Oct 1815
 P: Clifton, Lancashire, England
 M:
 P:
 D: 15 Oct 1880
 P: Salt Lake City, Salt Lake, Utah

11 Mary FLETCHER

B: 1816
 P: of Clifton, Lancashire, England
 D: 1873
 P: Madison, Illinois

12 Henry WALKER

B: 1798
 P: Carlisle, Cumberland, England
 M:
 P:
 D: 26 Jul 1856
 P:

13 Isabella DIXON

B: 1794
 P: Hammers, Dunfries, Scotland
 D: 27 May 1881
 P: Manti, Sanpete, Utah

14 Peter MEIN

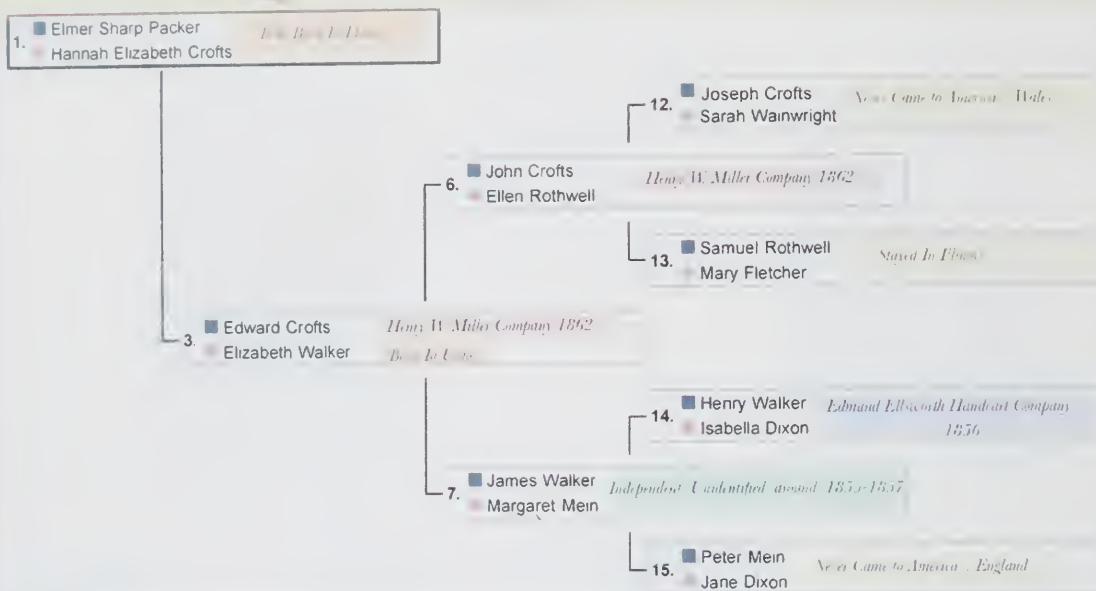
C: 22 Feb 1784
 P: Stanwix, Carlisle, Cumberland, England
 M: Abt 1809
 P:
 D: 8 Jan 1864
 P:

15 Jane DIXON

B: 20 Apr 1790
 P: Edinburgh, Midlothian, Scotland
 D: 2 Dec 1844
 P: Carlisle, Cumberland, England

CROFTS

WAGON TRAIN COMPANIES
H. W. Miller Co. 1862-1864



Fun facts about these family members!

21. Who had nine children then died young, leaving her children to be raised by others?
22. Who was our only handcart pioneer? Which ancestor died on the plains of Wyoming?
23. This ancestor traveled with Phineas H. Young, brother of Brigham Young, from Ensing to the Salt Lake Valley. Phineas asked her to marry him but she declined. She left her family in England and never heard from them again for 20 years?
24. Who had 15 children?

Maternal Pioneer Ancestry of Bonnie Aileen Packer Price

(Ancestors who crossed the plains are in bold.)

Bonnie Aileen Packer Price: Born 29 May 1928 in Rigby, Idaho

Hannah Elizabeth Crofts Packer: Born 9 March 1900 in Iona, Idaho

Edward Crofts: Born 21 April 1855 Pendlebury, Lancashire, England
(Henry W. Miller Company 1862)

Elizabeth Walker Crofts: Born 29 April 1864 in Mount Pleasant, Utah

John Crofts: Born 24 March 1832 in Arden Buckley, Wales
(Henry W. Miller Company 1862)

Ellen Rothwell: Born 1837 in Pendlebury, Lancashire, England
(Henry W. Miller Company 1862)

James Walker: born 6 December 1831 in Carlisle, England
(Cyrus Wheelock Company 1853)

Margaret Mein: Born 1833 in Carlisle, England
(William Young Company 1857)

Samuel Rothwell: Born 23 October 1815
(Remained in Illinois until his wife died, then immigrated to Utah in 1873)

Mary Fletcher: Born 1816 Clifton, England
(Died in Madison, Illinois 1872)

Henry Walker: Born 1798 in Carlisle, England
(Edmond Ellsworth Handcart Company 1856) Died enroute to Utah

Isabella Dixon: Born 1794 Hammers, Scotland
(Edmond Ellsworth Handcart Company 1856)

Crofts/Rothwell Families ... Coming to America and Joining the Mormon Church

John Crofts born in Arden Buckley, Wales 1833 **(First to join the Church)**

Ellen Rothwell Crofts, born in Pendlebury, England 1837

Edward Crofts born in Pendlebury, England 1855

Samuel Rothwell born in Clifton, Lancashire, England 1815 **(First to join the Church)**

Mary Fletcher Rothwell born in Clifton, Lancashire, England 1816

After joining the Mormon Church both families sailed on the ship *Wellfleet* in May 1856

The Rothwell family was baptized in 1840 in England. The Crofts family was baptized in 1854 in Worsley, England. Both the Crofts family and the Rothwell family came to America together and settled in Illinois. The Crofts family went on to the Salt Lake Valley while the Rothwell family, parents of Ellen Rothwell Crofts, stayed in Illinois until after the death of Ellen's mother in 1872. Samuel, Ellen's father, then traveled to Utah to be with his daughter's family in 1873

Walker Family ... Joining the Mormon Church and Coming to America

James Walker was born in Carlisle, Cambridge, England in 1831. All his family was baptized and because James suffered from asthma, in 1853 he was sent ahead of his family in hopes the American climate would be healthier. At the age of 22 he sailed with a family named Thompson on the ship, *Ellen Maria*, the same vessel that carried the Thomas Walton Price family.

Henry Walker born in Carlisle, Cambridge, England 1798

Isabella Dixon Walker born in Hammers, Dunfries, Scotland 1794

They sailed from Liverpool with a group of emigrants in 1856.

Henry and Isabella Dixon Walker and son, **James**, were baptized in 1840 in England.
(First to join the Church along with wife Isabella Dixon Walker)

Mein Family ... Joining the Mormon Church and Coming to America

Margaret Mein Walker born in Carlisle, Cambridge, England in 1833. Margaret was baptized in England at the age of 21. She left her family and sailed with an emigration group on the ship *George Washington*. Phinehas Young organized the group from England.
(First to join the Church)

Direct Maternal Pioneer Ancestry of Bonnie Aileen Packer Price

Crofts

Mode of travel to the Salt Lake Valley

Henry W. Miller Company 1862

John Crofts
Ellen Rothwell Crofts
Edward Crofts

Transcontinental Railway 1873

Samuel Rothwell

Ellsworth Handcart Company 1856

Henry Walker
Isabella Dixon Walker

Cyrus Wheelock Company 1853

James Walker

William Young Company 1857

Margaret Mein

Pictured are John and Ellen Rothwell Crofts.

John was 30 and Ellen was 24 when they arrived in the Salt Lake Valley.

John had three wives and left a posterity of 19 children. Ellen gave birth to 14 of those children.



Above: Edward Crofts was only 7-years-old when he immigrated to Utah with his parents in 1862.

Henry W. Miller Company (1862)

Family that traveled in this company

Departure: 5 or 8 August 1862

Arrival: 17-18 October 1862

665 individuals and 60 wagons were in the company when it began its journey from the outfitting post at Florence, Nebraska (now Omaha).

John Crofts, (30)
Ellen Rothwell Crofts, (24)
Edward Crofts, (7)
Emma Jane Crofts, (5)
Joseph William Crofts, (2)
John Crofts, Jr., (1)

Samuel Rothwell, Ellen's father, came to Utah in 1873. Her mother **Mary Fletcher Rothwell** died in 1873 at Madison, Illinois.

Henry W. Miller Company (1862) pg. 1

Read Trail Excerpt: Desert News (Unedited)

COMPANIES EN ROUTE.

Among the companies on the road from the east to this city are, Capt. [Isaac A.] Canfield's, which will be, as supposed, among the first that will next arrive; Capt. [David P.] Kimball's freight train; the fifth and sixth church trains, and a freight train in charge of Capt. W[illiam]. H. Dame. The fifth church train, Capt. H[enry]. W. Miller, is supposed to be somewhere between Fort Bridger and Green river. Capt [Horton D.] Haight, with the sixth church train, is believed to be nearly one hundred miles in the rear of Capt. Miller, and Capt. Dame's freight train, heavily loaded, in the rear of all, and may not yet have reached the South Pass.

It will unavoidably be late before the last company will get over the mountains, and more than one of them may encounter snow storms before they get into this valley, but it is hoped that the weather will continue favorable and that no heavy storms nor extreme cold will occur till after the last immigrant or freight wagon this fall shall have reached this city.

Read Trail Excerpt: Desert News (Unedited)

THE IMMIGRATION.

A telegraphic dispatch to Prest. Young announced the arrival at Florence on the 16th inst., of Captains [John R.] Murdock and [Homer] Duncan with their trains from this city. Nothing to acknowledge has been heard from the other trains recently, but it is believed that the companies in charge of Captains [Joseph] Horne and [Ansel P.] Harmon were not far behind Captain Duncan. The other two companies in charge of Captains [Horton D.] Haight and [Henry W.] Miller had some difficulty in crossing the streams this side of the South Pass, and were some distance behind the other trains when they passed Laramie and may not yet have left the Missouri river on their return. A storm is reported to have occurred in Florence, before the arrival there of the first train from the mountains in which two of the immigrants were killed, and a few others slightly injured.

Read Trail Excerpt: (Unedited)

Brother William Fuller writes --"I left Florence on the 6th of August, two days after Lizzie (his wife) left, she having gone in one of the Church trains, while I engaged as a teamster and worked my way through, thus saving considerable. The companies we were in passed and repassed several times, so that we had several opportunities of seeing each other. She reached Great Salt Lake City two days before me, but she found several friends immediately on her arrival who treated her very kindly. I would

Henry W. Miller Company (1862) pg. 2

like to give you a description of the journey here if I could, but my powers are not equal to the task. We began the land journey from Florence by travelling some 5, 10, 15 and so on, miles per day; further on we reached 20, 22, and once 28 miles in a day. You may be startled at this, and especially when I say that Lizzie walked almost the entire way. The truth is, you somehow get the spirit of walking, and the travelling is not half so bad as it is to sit and think of it. You would be somewhat amused to see our tents and tent-fires, our bake-cattles and our wagons drawn by oxen-some by 4, 6, 8 and 10 oxen, over the hills, valleys, rivers and ditches. In the morning the horn would blow for the people to rise; then, all would prepare and get breakfast, and about 8 or 9 o'clock the tents would be rolled up and put on the wagons, and out they roll on the road one after the other, the 'pilgrims' journeying on ahead, plucking the flowers, climbing the hills, or travelling on faster to sit down and rest till the train arrives. The oxen travel from one and a half to two miles per hour. At noon the train halts about two hours for dinner; after which it jogs along till sundown, and then the wagons are placed round in a circle, the tents are pitched, men get the water and wood, women make the fire and cook, and the horn again sounds to repair to bed. All in a train are under the direction of one man placed as captain. Thus passes along some ten or eleven weeks of our journey here. The Indians were very scarce on the road this year. The emigration being so large they were all driven farther in to the country to hunt. Stage coaches run backwards and forwards every day all the distance, and the stations are some ten miles, more or less apart.

The first 500 miles of the journey is called the plains, and truly so called. We travelled about that distance, in nearly a straight line, by one river, the Platte; and at intervals we crossed numerous tributary streams. The land is exceedingly fertile; wheat, corn, water-melons, &c., grow in rich profusion when cultivated. Then we strike into the hills; and the rest of the way is over hills and through valleys, round and over mountain's till we reach the Valley. The journey through the mountainous country is not near so difficult as one unacquainted with it would think. The roads pass through the valleys, and when the mountains are approached the roads are dug round them, as you might dig out a path round a rising ground; and thus we escape having to climb the mountains. The journey over the plains is hardy and healthy. Of course, persons may make it pleasant or unpleasant to a great extent themselves. The first sight you have of the city is only four miles away from it, just as you come out from the mountains; and the sight is splendid. You look upon a valley about 30 miles long and 20 or so wide. The position and arrangement of the city are beautiful. It is divided into square 'blocks,' with a stream of water running through every street. Each house is on a lot or piece of land with an orchard or garden round it. I have seen

Henry W. Miller Company (1862) pg. 3

Presidents Young, Kimball and Wells. At the meeting in the Bowery there were over 5,000 persons present. I feel amply repaid for all the difficulties I had to encounter while coming here. The city surprises and pleases all comers. Building is going on all the time. Every kind of trade is carried on in it. Improvement is the order, independence the aim of the people; happiness and plenty are the results. The altitude of this valley is considerable, as it is over 4,000 feet above the level of the sea, embosomed in mountain, with valleys stretching beyond on the other side. It is summer yet with us; no signs of winter having made their appearance since we arrived. We enjoy first-rate health."

Read Trail Excerpt: (Unedited)

John, Henry, *Life of Thomas John and Descendants*

For the benefit of future generations, I will here explain how Church Emigration trains were raised and organized. Early in the spring Bishops would call what was then called business meetings and would ask the people how much they could do or furnish. One would promise a wagon, another an ox or a yoke of cattle, another so much flour. This was continued until a large train was raised. The train that I crossed the plains in was made up of 60 wagons with 4 persons and a yoke of oxen on each wagon. Someone was put in charge and called a captain. A captain was also placed to look after each 10 wagons. In this way the train was divided into divisions, each division would take turn leading for one day. A well trained train would form a perfect circle. The first 10 teams would pull into camp. All would follow each other on the same side. The second 10 would pull in from a different point and meet the first 10 forming the beginning of a circle. The tongue of the wagon would always be on the inside of the circle or carol as it was called. The third 10 would follow after the first and in this way a good carol was formed. The carol answered several purposes: to hold the cattle in the mornings, to yoke up, as a fort against hostile Indians, and a place where prayers were offered and meetings held.



JOHN CROFTS

Born: 24 March 1832
Arden Buckley, Wales
Son of Joseph Crofts and Sarah Wainwright
Died: 31 August 1911
Basalt, Bingham, Idaho



Married: Ellen Rothwell
1 January 1854
Eccles Parish, England

ELLEN ROTHWELL

Born: 14 December 1837
Pendlebury, England
Daughter of Samuel and Mary Fletcher Rothwell
Died: 16 January 1921
Firth, Bingham, Idaho

John and Ellen Rothwell are the grandparents of **Hannah Elizabeth Crofts** who is the mother of **Bonnie Aileen Packer Price**.

*This account was written by Ella Crofts Winder,
daughter of Edward Crofts and Esther Crofts.*

The heroes of today are those who have aided in transforming the once desert wilderness into fruitful fields and those who have made the desert plains to "bloom like the rose". We mention John Crofts, now a farmer near Basalt, Idaho, who is in many ways identified with the progress and moral advancement of the community which is fortunate in numbering him among its intelligent and representative citizens.

He was born on March 24, 1832 in North Wales, a son of Joseph Crofts and Sarah Wainwright Crofts. His parents died in their native land, descendants of families long connected with the residents of Wales.

One bright spring morning he bade his family farewell and went over to Manchester County in hopes of finding work. He found a lady friend, Ellen Rothwell, the daughter of Samuel Rothwell and Mary Fletcher. She was born December 14, 1837 in the town of Worsley in the Eccles Parish. On the first day of January, 1854 in the Eccles Church was celebrated the marriage rites of John Crofts and Ellen Rothwell.

John and Ellen Rothwell (Crofts): John was 30 years of age and Ellen was 24 when they immigrated to Utah on the Henry W. Miller company in 1862. pg 2

Soon after their marriage two Mormon missionaries visited their home. They were very interested and were soon baptized. On April 21, 1855 in Pendlebury, near Manchester, their first son was born, who they named Edward.

In 1856 they left their native land, their parents, families and friends. Their little baby **Edward** took his first little steps while on the ship. Their first home in America was made in Luzerne County, Pennsylvania and that is where Emma Jane was born. They moved to Westmoreland County, then to Madison County, Illinois where they stayed until 1862, when little Joseph was born on February 2, 1862.

The microfilm "Crossing the Plains" gives the date of their arrival in Salt Lake City as October 17, 1862 in Captain Henry W. Miller's ox train. They were listed as "John and family." So it took from 1856 to 1862 to cross the United States and enter the Salt Lake Valley. On June 2, 1862 they accompanied the Henry W. Miller Company which crossed the plains with oxen teams to the Salt Lake Valley. They arrived on October 19, 1862.

John and Ellen received their endowments and were sealed on January 14, 1865 in the Endowment House in Salt Lake City, Utah.

John Crofts farmed a piece of land in Morgan County and from there they went to Summit County, then to Porterville, Utah. In 1878, they moved to Orderville, Utah. Here six more sons were born to them: Samuel R., Ephraim, James Henry, Hyrum Thomas, Charles Walter and Parley Alonzo. Parley was born in 1875 and sometime between that date and 1877 they moved to Orderville, Kane County, Utah and joined the United Order.

In Orderville their last four children were born. The twins, Albert Almer and Alfred Elmer were born in 1877. Sarah Mary Ellen was born in 1880 and Wilford Woodruff in 1882. It was during this time in Orderville that John took other wives, Delia Norwood, Hannah Smith and Elizabeth McConnel. To Delia was born one son, Richard; to Hannah was born two little girls, Rose Hannah and Margaret Ann; to Elizabeth McConnel was born Catherine Aurelia and Robert Smith Crofts. Delia left her baby and went to parts unknown. Elizabeth died shortly after the birth of her second son, Robert, so John and Ellen raised these three children along with their own. Hannah and John were separated.

We don't know the exact date when they came to Idaho but we do know that the United Order was discontinued in 1886 and that in 1888 their membership was in the Basalt Ward records. Other events of interest found in the Basalt Ward record was the ordination of John Crofts to the office of High Priest by Francis M. Lyman on February 14, 1892. Also in the membership we found William Rothwell, a brother to Samuel, son of Thomas and Ann

**John and Ellen Rothwell (Crofts) John was 30 years of age and Ellen was 24.
They traveled on the Henry W. Miller company in 1862. pg 3**

Johnson Rothwell.

It follows like a road map but here is a list of their fifteen children and where they were born:

Edward: Born April 21, 1855 in England.

Emma Jane: Born May 28, 1857 in Conemaugh, Pennsylvania.

Joseph William: Born September 16, 1859 in Ray County, Missouri.

John: Born February 2, 1862 in Madison County, Illinois.

Samuel: Born June 23, 1864 in Porterville, Utah.

(He died unmarried on the April 1, 1880 in Orderville, Utah.)

Ephraim: Born November 2, 1866 in Porterville, Utah.

James Henry: Born October 12, 1869 in Porterville, Utah.

Hiram Thomas: Born January 28, 1871 in Porterville, Utah.

Charles Walter: Born April 8, 1873 in Porterville, Utah.

Parley Alonzo: Born May 8, 1875 in Porterville, Utah.

Richard: Born February 22, 1878 in Porterville, Utah.

Albert Almer: Born July 10, 1879 in Orderville, Utah.

Alfred Elmer: Born Jul 10, 1879 in Orderville, Utah.

Sarah Mary Ellen: Born August 12, 1880 in Orderville, Utah.

Wilford Woodruff: Born September 18, 1882 in Orderville, Utah.

They suffered many hardships and poverty but through it they were patient and kind to everyone. They were talented singers and took part in all the church activities. Ellen's parents, Samuel Rothwell and Mary Fletcher, and family came to America but stayed in Pennsylvania. Mary Fletcher, passed away in 1873. After Mary's death Samuel Rothwell traveled to Utah to be with Ellen and John Crofts. In 1880 her father, Samuel Rothwell, died in Salt Lake City, Utah.

Both of their lives bore faith-promoting testimonies of the goodness of the Lord to them. John Crofts died August 11, 1911 in Basalt, Idaho. Ellen Rothwell Crofts died January 16, 1921 in Firth, Idaho.



John and Ellen Rothwell Crofts around 1900. They crossed the plains with their eldest son, Edward Crofts. John was 30-years-old and Ellen was 24. They traveled on the Henry W. Miller Company in 1862. They joined the church and came to America when Edward was only one-year-old. It is said that their son learned to walk on water... a boat rather, but sailing on the water.

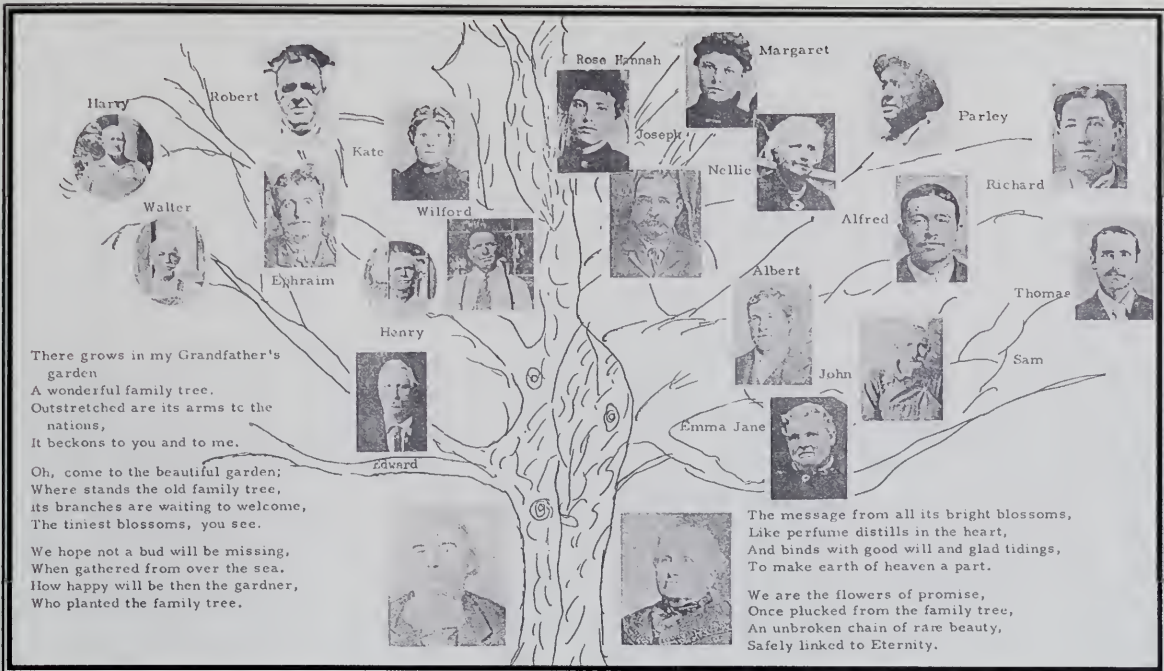
Ellen Rothwell Crofts Patriarchal Blessing

Basalt, Idaho January 24, 1906

A blessing given by Andrew C. Jensen Patriarch upon the head of Ellen Crofts, daughter of Samuel Rothwell and Mary Fletcher. Born December 14, 1837. England

Sister Crofts: In the name of the Lord Jesus Christ and by the authority of the Holy Priesthood and according to your request I seal upon you a Fathers and Patriarchal blessing and I confer upon you all the blessings of the daughters of Abraham, Isaac and Jacob with all the gifts and graces of the New and Everlasting Covenant. And I bless you with health and strength in body and mind. And I say unto you, dear sister, as you desire to live to do good you shall be restored unto perfect health. And I bless you with power to overcome the sins of this generation. Thou art pure and clean before the Lord and you have come up through much tribulation and been a devoted servant unto the Lord and a devoted companion unto your husband and a loving mother and you shall be crowned among the mothers of Israel. Thou art an elect lady and a precious jewel held in reserve to come forth in this generation to assist in the redemption of the human family. The Lord has excepted (accepted) of your labors and your name is recorded in the Lamb's Book of Life. And you shall become a queen unto the most high god to reign and rule in the house of Israel and stand as a Savior upon Mount Zion. Your faith will increase in the Lord and you will be able to overcome the sins of this generation and, as you have been a devoted mother and a friend unto the poor, the Lord will bless you in your declining years. He will give unto you the comforts of this life and eternal life in the world to come. It is your right to stand equal with your husband to enjoy the blessings of his priesthood and stand at the head of your posterity and you shall receive an inheritance in the celestial kingdom of God.

Thou art a literal descendent of Israel and of the blood of Ephraim and through this lineage you become heir to all the blessings of the new and Everlasting Covenant and the destroying angels shall have no power over you. And you shall live until you are satisfied with this life. You shall pass by the angels and the Gods with your robes washed white as the driven snow in the blood of the Lamb and sit down with the daughters of Abraham, Isaac and Jacob to the marriage feast of the Son of God, to sit upon thrones and principalities. You shall come forth in the morning of the first resurrection crowned with immortality and Eternal Life and dwell in the presence of the Lord and enjoy the society of your loved ones. and if your faith does not fail you these blessings are yours and I seal them upon your head with all of your former blessings by the authority of the Holy Priesthood and in the name of the Lord Jesus Christ. Amen



John Crofts Family Tree 1900



Samuel and Mary Rothwell are the parents of Ellen Rothwell who married John Crofts. Samuel and Mary joined the Church in England, then immigrated to Illinois where Mary died in 1873. John traveled to Utah after her passing. No photos available!

SAMUEL ROTHWELL

Born: 23 October 1815
Clifton, Lancashire, England
Son of Thomas Rothwell and Anne Johnson

Married: Mary Fletcher

Date: Unknown
Died: 15 October 1880
Salt Lake City, Utah

MARY FLETCHER

Born: 1816
Clifton, Lancashire, England
Daughter of Mr. Fletcher and Hannah Allen
Died: 1873
Madison, Illinois

Samuel and Mary Fletcher Rothwell are the great-great grandparents of **Hannah Elizabeth Crofts Packer** who is the mother of **Bonnie Aileen Packer Price**.

Both Samuel and Mary Fletcher were born in Clifton, Lancashire, England, Mary's mother was Anna (Hannah) Allen. Her father is only known as Mr. Fletcher. Mary's birth date is given only as 1816.

The Rothwell family was baptized in 1845, 15 years after the Church was organized. Evidently they were contacted by the missionaries for they were baptized in England. Since the exact date was not preserved they have since been rebaptized by proxy but their TIB cards give their baptisms as 1840.

Their daughter, **Ellen Rothwell**, was baptized on August 28, 1852 by her father, Samuel, according to the old Basalt Ward records which tells of her baptism in England, but her TIB card gives it as 1853.

On January 1, 1854, she married a young man who came to their community from Wales. His name was **John Crofts** and his parents were **Joseph Crofts and Sarah Wainwright Crofts**. He was born in Arden, Buckley, Flintshire, North Wales. His baptism was in 1855.

Samuel and Mary Rothwell are the parents of Ellen Rothwell who married John Crofts.
 Samuel and Mary joined the Church in England but Mary died in Illinois.
 John then traveled to Utah in 1873. pg 2

In the microfilm "Crossing the Ocean", we found an emigration record for this family. **John and Ellen Crofts with son, Edward**, sailed on the ship *Wellfleet*, for America on May 31, 1856. They were on the same ship, on the same date as Ellen's parents, **Samuel and Mary Rothwell** with four children, Joseph, William, Emma and Ephraim, also sailing for America.

From the family group sheet for **John and Ellen Crofts**, we can follow their trip across the United States by the birth of their children. Emma Jane was born in St. Conama (not a current city), Westmoreland County, Pennsylvania. Joseph William was born in Richmond, Roy, Missouri. John was born in Madison County, Illinois. The other children were all born in Utah.

Samuel and Mary traveled with John and Ellen to Illinois. They got as far as Madison County, Illinois and since their young daughter, Emma, had married Henry Siddall, and lived there, it is presumed that they stayed there to be with their daughter. Emma had five small children when she died on November 1872. The following year Mary Fletcher Rothwell also died in Madison County, Illinois. So Samuel Rothwell came to Salt Lake City alone, leaving his companion in a lonely grave. He came to Utah in 1873 and was endowed in the old Endowment House on April 7, 1874. The next day on April 8, 1874, the Endowment House baptism film tells the following story: Ellen Rothwell Crofts was a proxy in the baptisms for the dead. She was baptized for her grandmother, Anna Fletcher Allen, and for her great grandmother, Elizabeth Fletcher. This established who Mary Fletcher Rothwell's mother and grandmother were. The witnesses for the day were **Samuel Rothwell and John Crofts**.

Out of the books and the records that have been kept we are slowly piecing together a history of our progenitors. Samuel and Mary had twelve children, all but five having died in infancy and early childhood.

In the 1880 census of Salt Lake City, it is found that Samuel Rothwell had remarried. His wife was listed as being 52 at the time and had been born in England. Her name was Helen. She had a married daughter named Elizabeth Webber age 28 who did washing and ironing for a living. This daughter was in the home when the census was taken.

Samuel, himself was in a bad condition. At the age of 65 he had ulcerated bowels and had been unemployed for 12 years. This census was taken on June 3, 1880. They lived in the 16th Ward in Salt Lake City. Samuel died on October 15, 1880. The death records of Salt Lake City gave very little information about his death, just the date, place of burial and the number of burial plot, but because of the material the census gave in June before his death, we can understand what caused his death.

Samuel Rothwell Patriarchal Blessing

Samuel Rothwell born at Clifton, Westmoreland October 3, 1815.

Dear Brother:

I lay my hands and I pronounce a blessing of Isaac and Jacob and I say unto thee, the promises of life and salvation are secured and ratified unto thy obedient faith, working by love and purifying thy heart. Yea if thou art humble and obedient all the powers of earth and hell cannot rob thee of them. The spirit of God will bear witness to thy spirit, and thy path shall be straight, and those glorious promises shine upon it, unto the perfect day, built upon a sure foundation. Those shall see many signs and wonders. The voice of God will be heard in the heavens above and in the earth beneath, but thou shalt be brought to Zion in peace and have the desires of thy heart and worship in the temple of the Lord and raise thy voice with prophets and apostles in the highest praises of Messiah Israel and Jesus Christ, Amen Amen

Samuel Rothwell

Born: 23 October 1819
Clifton, Lancashire, England
Son of Thomas Rothwell and Anne Johnson
Both parents were born in Newton, Derby, England
Died: 15 October 1880
Salt Lake City, Utah

Married: Mary Fletcher

21 February 1814
Eccles, Lancashire, England

Mary Fletcher

Born: 1816
Clifton, Lancashire, England
Daughter of Mr. Fletcher and Hannah Allen
Died: 1873
Madison, Illinois

Samuel and Mary are the parents of Ellen Rothwell Crofts.



EDWARD CROFTS

Born: 21 April 1855
Pendlebury, Lancashire, England
Son of John Crofts and Ellen Rothwell



Married: Elizabeth Walker
9 January 1880
Salt Lake City, Utah
Died: 16 January 1942
Shelley, Brigham, Idaho



Edward Crofts is the grandfather of **Hannah Crofts Packer** who is the mother of **Bonnie Aileen Packer Price**.

*This account was written by Ella Crofts Winder,
daughter Edwards Crofts by the third wife, Esther.*

On 21 April 1855 in Pendlebury, Lancashire, England a baby boy was born to John Crofts and Ellen Rothwell Crofts. They named him Edward.

They listened to the message of the Mormon missionaries who visited their home and were soon baptized into the Church. They decided like so many others that they wanted to come to America and be with the main body of the Church and establish themselves in Zion.

So leaving friends and relatives they started on a long journey across the water which took them six weeks. The little boy Edward was one-year-old when they sailed and he took his first steps on the ship.

Edward grew to manhood, a truthful and honorable boy, helping to make a living for the family. He worked in the coal mines most of the time.

The family lived in Illinois for a few years after reaching America. They were very poor and had to endure many hardships and even hunger. Grandma's mother, Mary Fletcher, who had come from England with the Crofts, died soon after they arrived and her sister followed her in death after, leaving a husband and five children. When they left with other pioneers for the west it was hard to leave their precious remains so far behind.

After a long trip across the plains they settled in Orderville which practiced the United Order, then they moved to St. George, then Cedar City, then Manti and then to Salt



Edward Crofts: born 1855 in Pendlebury, Lancashire, England
Ocean Crossing: On the ship *Wellfleet* May 31, 1856

Pioneer Crossing: Henry W. Miller Company in 1862.
He traveled with his parents,
John and Ellen Rothwell Crofts

Edward is pictured here with Mary Etta Porter who was his first wife. He is 19-years-old at this time.

Edward Crofts was seven-years-old when he came to the Salt Lake Valley, having traveled with his parents, John and Ellen Rothwell Crofts, in the Henry W. Miller Company in 1862. pg 2

Lake City.

At the age of 19 Edward met a nice girl named Mary Etta Porter, whom he loved and married in the Salt Lake Endowment House. After five years and no babies, he married another women **Elizabeth Walker**, January 9, 1880 in the Salt Lake Endowment House. **Elizabeth** bore him nine children.

After a few years his brother, Samuel, died. Samuel's dying request was that his brother, Edward, marry the young woman to whom he was going to marry in two weeks. So Edward married a third woman, Esther McConnell, for his brother which he couldn't do for himself.

In the early days of the Church when plural marriage was being practiced the government thought it was a disgrace and tried every way to stop it. Officers would chase polygamist husbands down and put them in prison. As these officers would come any hour of the day or night the Mormons didn't get much rest, always on the lookout. Edward had a board cut in the attic floor so he could hide and peek down through to see when the officers came and went. The children and the wives had fun sometimes helping him hide. One time the officers came in the middle of the night when Edward was working at the coal mines, but **James Walker**, the father of his second wife, Elizabeth, and his family were there visiting. The officers pulled **James Walker** out of bed and though he explained that they had the wrong man, they didn't believe him. He was placed in jail where he stayed four days before the mistake was discovered. Upon realizing their error they paid him wages and took him back home.

Not long after that they arrested Edward and locked him up. He awaited his trial for six weeks. Just before the trial they allowed him to return home for a few days and it was heart-breaking for the family to see him return back to court leaving them so poor. That night while sitting at the side of the jail house door, a visitor with a long beard came walking up to him. Edward wondered where he came from. The man said, "Good evening. What are you doing here?" Edward told him the story. The visitor then asked him if he believed in polygamy; Edward told that he did and that he would care for his wives and children to the best of his ability. The visitor said, "That is right. You stay with your families." Then he went away (disappeared). When the trial was over the old judge turned to the jailer and said, "Turn that man loose and let him go home and leave him alone." That night while sitting out by the door of the jail he was visited again by the same man who called on him before. "Good evening," said the stranger. "You got a light sentence today, didn't you Brother Crofts?" Father said, "I sure did." Then the old man said, "Well, I must be on my way," and he walked about a foot or two and disappeared as before.

When the family was reunited again they moved to Basalt, Idaho. They were there

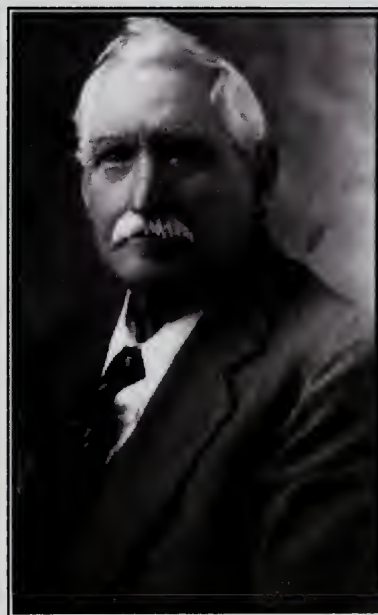


Edward Crofts Family 1914

Back Row: Ella, Sam, Alice and
Hannah (Croft Packer)

Front Row: Mildred, **Edward
(grandfather Crofts)**, Esther (third
wife) and Kate

Hannah is our ancestral line. When her mother, Elizabeth Walker Crofts, died she was 9-years-old; she lived with different families. Her father is Edward who is pictured here but everyone else are only half siblings.



Edward Crofts was seven-years-old when he came to the Salt Lake Valley, traveling with his parents John and Ellen Rothwell Crofts in the Henry W. Miller Company in 1862. pg 3

about two years and then decided to move again to Iona, Idaho. The three families while living in Iona lived in separate homes. Edward farmed and Elizabeth, his second wife, made woven carpets and worked for other people. She raised bees and did many things to help make a living for three families. It was hard earning a living in those days and it was up to the wives and children to help out.

On July 23, 1906 Elizabeth, the second wife, died leaving a family of nine children. In 1910 Edward and his third wife, Esther, moved to Shelley, Idaho and his first wife stayed in Iona. The children of his second wife, Elizabeth, went to live with a married daughter, Margaret Crofts, who married William Daniel Crofts and resided in Iona. (She later married Ernest Keller). Mary Etta, his first wife, died in Iona in 1916.

Edward and his wife, Esther, spent the remainder of their lives in Shelley. While there he was janitor of the school for several years, as long as his health would permit. Then the Bishop of the Shelley Ward asked them if they would like to go to the Logan Temple and do temple work for the Shelley Stake. By this time his first and second wives had gone to their rewards and he and Esther were happy to perform this mission. They went to Logan and worked in the temple for two years during the winter and found great joy in doing this work.

Edward and his wife had an unusual experience one morning doing temple work in the Logan Temple. They arrived early and decided to walk around the grounds to enjoy the beauty of the flowers before they went in to do a session. They met another couple walking around who were also looking at the flowers. Greetings and introductions of names were exchanged between them. Their new friends expressed how happy they were because they were going to have their temple work done that day. As time to enter the temple came they all walked up to the door and went in with Edward and his wife, going in first to where they show their recommends. They looked around and couldn't see the other couple. Edward went to the door and looked out but he couldn't see them anywhere. Thinking they had forgotten something and needing to get into the session they proceeded forward thinking that they could catch up with them later. After getting dressed they went to get the names of the people that they would be doing vicarious work for that day in the temple and, much to their surprise, they got the same names as the couple they had just met outside that morning while walking around the grounds.

Edward lived in Shelley the rest of his life and died there January 16, 1942 and was buried January 19, 1942 at Iona, Idaho.



Edward Crofts (born in England) pictured here in 1938. He is the eldest son of the John Crofts family.

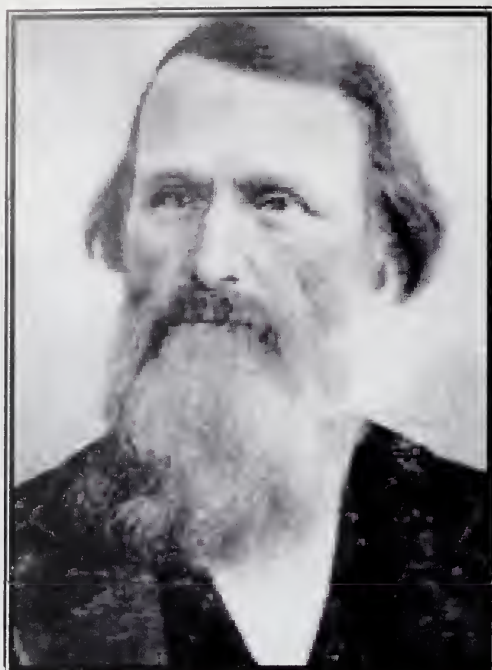
He crossed the plains with his parents, John and Ellen Rothwell Crofts, with the Henry W. Miller Company in 1862.

He was only 7-years-old at the time.

There are no known pictures of
Henry Walker
or
Isabella Dixon

The handcart company they traveled with
was the first handcart company of its
kind.

Pictured to the right is Edmund
Ellsworth.



Edmund Ellsworth Handcart Company (1856)

Departure: 9 June 1856

Arrival: 26 September 1856

1st handcart company had about 280
individuals, 56 handcarts and 3
wagons when it began its journey from
the outfitting post at Iowa City, Iowa.

Family traveling in this company

Henry Walker, 58, born in England
Isabella Walker, 62, wife, born in
England

Henry Walker died enroute, killed by
lightning.

Edmund Ellsworth Company (1856) pg 1

Read Trail Excerpt: (Unedited)

Butler, William, Journal, in Daughters of Utah Pioneers, Collection, 1828-1963, reel 11, item 3.

We started from Iowa City with the hand cart companies. we travelled through Jackson County some apostatizing by the way.—a distance of three hundred miles till we came to Council Bluffs. here we stayed ten days, waiting for the companies to organize and proceed further on their journey. I had a silver watch that I had got in a trade for a gold watch that I brought from the valley.—I gave this silver watch for a Cow that gave us milk while crossing the plains. I was appointed to drive thirty head of Milch Cows and Beef Cattle. I drove them and went on foot.—When I come to streams I pack from an hundred and fifty to two hundred women and children across the streams, and then haul the handcarts over, and afterwards would have to gather the stock together, my clothes at the same time being <my clothes> wet. and in this condition would start on again with the stock,—while on the plains, there was a man killed by lightening and we had to travel knee deep in water in consequence of the very heavy rains produced by the thunderstorm.—as we came to Fort Laramie my shoes gave out [.] I got them new at the Bluff.—I got another pair here and they gave out when I got into the valley. and through the constant travel on foot that I was subject to.—We lost on our journey seven men and one woman. and some children

When we got to Echo Kanyon [Canyon], there came another heavy thunderstorm. litghtening and heavy rains[.] knight coming on and the people very weary travelling. our Captain persisted in continuing our journey over a divide, which made it very hard to ascend and descend a distance of six miles, and all in the dark—and no light only as the lightening flashed[.] the <rain> pouring down in torrents all the time.

Read Trail Excerpt: (Unedited)

Oakley, John, Journal excerpt 1856 June-Aug.

Sat. 26th Crosed over the L Fork in a ferry boat Prest E[llsworth] sent me forward of the Hand carts to find a camp ground[.] after going 3 mi a verry severe rain Thunder & lightning storm came on before I found a camp about 5 o'clock P.M. The hand cart train was some 2 mi. behind me & the waggons which carry the tents. we all got most thougerly soaked, water in a few minutes stood a foot deep in places in the road[.]

Bro. Henry Walker who was with the Handcarts was kiled by a stroke from lightning[.] some 8 or 10 others struck down at the same time & Bro. Walker's sons skin was broken in a number of places on his body & legs making him verry sore.

Sun 25th [27th] Burried the body of Bro. Walker near our camp on a mound to the left & near the road 4 mi. from the ferry[.] Age about 50 years. Came on 4 mi

Edmund Ellsworth Company (1856) pg 2

to get a good camp[.] found it in 4 mi travel on the Loup Fork. Killed our first beef steer[.] A Italien [Italian] brother while stroling out came in reported he saw a white woman crying near some Indians[.] some 5 or 6 brethren went out with guns to find her but returned without finding her or the Indians[.] Meeting in the evening

Read Trail Excerpt: Walters, Archer, Diary 1856 Mar.-Sept., 9-16. (Unedited) Saturday (26) Passed over the Ferry—Luke [Loup] Fort [Fork]. Travelled about 6 miles. (H)as soon (h)as we crossed it looked very heavy and black. We had (not) got far and it began to lightning and soon[.] the thunders roared and about the middle of the train of hand carts the lightning struck a brother and he fell to rise no more in that body,—by the name of Henry Walker, from Carlisle Conference; aged 58 years. Left a wife and children. One boy burnt a little, named James Studard [Stoddart]; we thought he would die but he recovered and was able to walk and Brother William Studard [Stoddart], father of the boy was knocked to the ground and a sister, Betsy Taylor, was terribly shook but recovered. All wet through. This happened about 2 miles from the Ferry and we then went 2 miles to camp. I put the body, with the help of others, on the hand cart and pulled him to camp and buried him without coffin for there was no boards to be had.

Edmund Ellsworth Company (1856) (Unedited)

While a missionary in England, Edmund Ellsworth a son-in-law of Brigham Young had a recurring dream about leading a handcart company to Utah. Although this method of emigrant transportation had never before been used, he began advocating it as an inexpensive method whereby the faithful poor could gather to Zion. Simultaneously, Church leaders in Salt Lake were officially adopting this scheme to help Perpetual Emigration Fund passengers. When his call to lead the first handcart company actually came, Ellsworth readily accepted the assignment. On March 21, he left England aboard the ship *Enoch Train* with 534 Saints, arriving in Boston on May 1. From there the emigrants traveled by rail to Iowa City, where they camped for over a month awaiting completion of their carts.

Finally, on June 9, the great handcart experiment began. With buoyant spirits and an enthusiastic send off, they set out across Iowa. There were about 280 people, including a man age 71 and the youthful Birmingham Brass Band. Each traveler was allowed only 17 pounds of luggage (clothing, bedding and utensils). If they had additional baggage, they had to pay for it to be transported later by ox-trains. Those who could not afford the freight costs sold what they could and simply abandoned the rest. The wagon assigned to the handcart company hauled supplies. There was a tent

Edmund Ellsworth Company (1856) pg 3

for each 20 people. The first day the emigrants traveled only four miles. Then, they had to remain idle for a day while the men searched for strayed oxen. Animals recovered, the company again set out, only to have two of the poorly constructed handcarts break down (repairing carts became a frequent necessity).

On June 12 a young boy died soon to be followed by the deaths of other children and adults. The company passed through Newton, Iowa, and near Fort Des Moines on June 23. Repeatedly wracked by wind and rainstorms, on July 8 they arrived at and ferried across the Missouri River. They then went to the campground at Florence, Nebraska Territory, where they spent 10 days repairing carts and getting ready to continue.

Initially their progress had been slow, but the pace increased. They averaged seven miles a day the first week, almost 13 miles per day the next week and hit their stride before reaching Florence at which time they were covering up to 20 miles a day. Hunger, fatigue, fainting, and illness were commonplace. Daily food rations for adults were between one-half and one pound of flour, plus two ounces of rice, three ounces of sugar, and one-half pound of bacon per week; children got less. At Kanesville, Iowa, they purchased two more wagons and additional livestock.

A few members of the company dropped out along the way while others decided to stay in Florence. At Florence 30 Italian Saints joined the company. Much of the time was spent making major repairs to the carts, which had been made of green lumber with no skeins on the axles and no boxes in the hubs. To minimize wear, workmen installed tin boxes in the hubs and thick iron hoops around the axles. Finally ready, they left Florence on July 20 with 55 handcarts, each laden with up to 500 hundred pounds of supplies and luggage). There were also three wagons, three mules, one horse, and six yoke of oxen. They ferried across the Elkhorn River and followed the Loup Fork River for two days before crossing it via a rickety ferry-boat (after that, most streams had to be forded). Prairie thunderstorms were terrifying; on July 26 **lightning killed one man**, knocked down two other adults, and burned a boy. The road was sometimes muddy, often sandy and hilly. The men carried the carts across Prairie Creek (even the wagons had difficulty crossing); later they crossed Wood River on a good bridge. When an ox died, they replaced it with a wild steer that was providentially supplied. Once they waited more than an hour for a buffalo herd to cross the road. Hunters killed some of the buffalo for food. Occasionally they slaughtered one of their beef cattle. On the plains, they cooked with buffalo chips and

Edmund Ellsworth Company (1856) pg 4

once drank water from a buffalo wallow, which caused widespread diarrhea in the camp. On August 8, a man turned up missing and was not found until the next day, five miles ahead of the company.

After traveling on the north side of the Platte, they forded it at Fort Laramie on August 26. They then crossed the North Platte to the north side near present-day Orin, Wyoming, and recrossed it back to the south side above Douglas. On August 31 they reached Deer Creek (near present-day Glenrock, Wyoming), where they met five supply wagons that had been sent from the valley to assist them. On September 3 they forded the Platte for the last time below the Upper Crossing, at present-day Casper, Wyoming. The next day the weather turned cold. That day and the next it rained and snowed, keeping the company in camp and making it impossible to start fires. Then to make matters worse, 24 head of cattle strayed, so the men spent a day recovering them. The company reached Devil's Gate and passed by the old Fort Seminole trading post on September 8. On September 11 they took the Seminole Cutoff, an alternate route that tracked south of Rocky Ridge, bypassing it and four crossings of the Sweetwater.

Ellsworth had taken this cut-off in 1854 when traveling to serve a mission in England. After traveling nearly night and day to overtake them, Daniel McArthur's handcart company pulled in at almost 11:00 p.m. and camped beside Ellsworth's company at present-day Alkali Creek on the cutoff. On September 13 at Pacific Springs they found John Banks's wagon train; it had left Florence 10 days ahead of them. Handcarts regularly arrived in camp long before accompanying wagons, and handcart captains often complained that wagons slowed them down.

On September 18 they forded Green River. An eastbound missionary company saw them there as they were descending the ridge to the river. It was an impressive sight and they got out of their wagons and formed a line for the oncoming handcarts to pass through, cheering them with a hosanna shout. Three days later Ellsworth's company camped at Fort Bridger. Even through the mountains, where they were beset by cold and thunderstorms, they averaged over 20 miles per day. Proving their fitness, they climbed up and over Big Mountain in less than three hours. They camped at the foot of Little Mountain and the next day, September 26, entered the Salt Lake Valley. There, a welcoming committee headed by Brigham Young met them and treated them to a melon party. While Ellsworth's group feasted on melons, McArthur's handcart company pulled up and the two handcart groups joined the First Presidency, the

Edmund Ellsworth Company (1856) pg 5

Nauvoo Brass Band, H. B. Clawson's company of lancers, and many local citizens in a grand parade into the city. Hundreds of citizens joined them and spectators cheered.

Sixteen persons had died. Some had questioned the ability of women and children to travel by handcart. Numerous children walked the whole way and Ellsworth said that women withstood the rigors of the trail better than men of comparable age.

Below is pictured the monument in Nauvoo recognizing all those who died while crossing the plains. Henry Walker's name is listed.



The picture above is the monument on Temple Square in Salt Lake City showing John Rowe Moyle with his wife pushing a handcart. They also crossed the plains with the Edmund Ellsworth Handcart Company in 1856, traveling with the Henry and Isabella Walker family. The Church has made a movie about Henry Moyle's life because of his great sacrifice and service on the Salt Lake Temple. He was a stonecutter and walked 20 miles from his home to the Temple. After losing one leg in a serious accident he continued walking 20 miles with one good leg and a peg leg. In the movie *Only a Stone Cutter*, Henry Moyle quotes our ancestor Henry Walker and referenced his death saying, "I remember **Henry Walker** a couple of nights ago in prayer meeting stand and say, 'I would rather die with my hands a hold to my cart with my face toward Zion than to fall and turn out by the wayside.'"

HENRY WALKER

Born: 1798

Carlisle, Cumberland, England

Son of John Walker and Sarah Mayers of England

Died: 26 July 1856 by lightening while crossing the plains

Buried: Four miles west of Loop Ferry, Wyoming

Married: Isabella Dixon

Place Unknown, about 1812

ISABELLA DIXON

Born: 1794

Hammers, Dunfries, Scotland

Daughter of James Dixon and Ellen Dixon of Scotland

Died: 27 May 1881

Manti, Sanpete, Utah

Henry and Isabella are the Great Grandparents of Hannah Elizabeth Crofts Packer, who is the mother of Bonnie Aileen Packer Price

Henry Walker was born in Carlisle, Cumberland, England in 1798. Very little is known of his early life. He married Isabella Dixon who was born 1794 in Hammer, Dufries, Scotland. From this union two sons, John and **James**, were born. Henry was a gardener by trade.

In 1840 Henry and his wife became members of The Church of Jesus Christ of Latter-day Saints. One year later their sons accepted the gospel and joined the Church. This new gospel that the Walker family joined was not at all popular with the world at this time, and many of their friends refused to associate with them. As the Saints began to settle in Utah, the Walker family became anxious to gather with them and in March, 1856 when a small company of emigrants set sail from Liverpool, England, Henry Walker and his wife, Isabella, were among the passengers.

After a sea voyage of six weeks they landed in Boston and from there took a train to Iowa City. Upon arriving at this city, they found that preparations were under way for the first handcart company to cross the plains and the Walkers were given permission to join the company. There were 273 Saints who embarked upon this first trek by foot across the plains

Henry Walker and Isabella Dixon Walker: Henry was 58 years of age and Isabella was 62. They traveled on the first handcart company, the Edmund Ellsworth Company in 1856

under the leadership of Elder Edmund Ellsworth. From the company record we read the following: "That on June 9, 1856 at 5 p.m. the carts were in motion proceeding Zionwards. The saints were in excellent spirits. They traveled four miles all well."

The days that followed were long, tedious ones and together Henry and Isabella pulled their cart over rough, unimproved trails. On the morning of July 25, the camp rolled out and crossed Loop Ferry where they were detained for five hours. At 5 p.m. the camp moved on for about three miles where they were overtaken by a terrific storm of thunder and rain. Here in the open prairie without tents, the small band of pioneers huddled together. A bolt of lightening struck near the Walker cart throwing Isabella to her knees and killing her husband.

After the storm had subsided, Henry was placed in one of the carts and the camp moved on for one more mile. On the following morning, July 27, Brother Henry Walker was buried, just four miles west of Loop Ferry and the journey that had begun with such high hopes for Henry was over and for Isabella it was to be a dreary hardship. That evening after a journey of three miles, camp was made and a meeting was called. Someone discovered that Sister Walker was not with them and one of the men was sent back to look for her. They found that she had returned to her husband's grave and it took some great persuasion to get her to leave it. The next morning, however, this 65-year-old mother took up her cart as best she could and continued on the journey knowing that her son, **James**, was meeting her in the Valley.

On September 26 she arrived with the rest of her company at Salt Lake where she was met by her son, James, who had gone to Utah some months previous. There was heart-ache as well as joy in the meeting, but they proceeded to make a home for themselves. Shortly after her arrival, some Indians came to her home and one of them was wearing the handkerchief that had been placed around her husband's face at the time that he was buried.

On March 5, 1859 she had the joy of receiving her own endowments and having her husband sealed to her. After the marriage of her son, James, she moved with him and his wife to Mt. Pleasant. Later when work began on the Manti Temple she moved to Manti where she spent the remainder of her life. Her life was dedicated to the Church and she had a testimony of its truthfulness.

Just nine months before her death she went to live with her son, John, and it was at his home that she passed away at the age of 92 years. She was laid to rest in the Manti Cemetery.

The Mormon handcart movement began in 1856 and continued until 1860. Motivated to join their fellow Church members in Utah but lacking funds for full ox or horse teams, nearly 3,000 Mormon

Editor's Notes...Handcart Companies

Pioneers from England, Wales, Scotland and Scandinavia made the journey from Iowa or Nebraska to Utah in ten handcart companies. The trek was disastrous for two of the companies, which started their journey dangerously late and were caught by heavy snow and severe temperatures in central Wyoming. Despite a dramatic rescue effort, more than 210 of the 980 pioneers in these two companies died along the way. John Chislett, a survivor, wrote, "Many a father pulled his cart, with his little children on it, until the day preceding his death."

Although fewer than 10 percent of the 1847–68 Latter-day Saint emigrants made the journey west using handcarts, the handcart pioneers have become an important symbol in LDS culture, representing the faithfulness and sacrifice of the pioneer generation.

Brigham Young believed it would speed the journey. Young proposed the plan in a letter to Franklin D. Richards, President of the European Mission, in September 1855. His letter was published in the *Millennial Star*; the cost of the migration was expected to be reduced by one-third. The response was overwhelming and in 1856 the Perpetual Emigration Fund supported the travel of 2,012 European emigrants, compared with 1,161 the year before.

The first two ships departed England in late March and mid-April and sailed to Boston. The emigrants spent several weeks in Iowa City, where they constructed their handcarts and were outfitted with supplies before beginning their trek of about 1,300 miles (2,093 km).

About 815 emigrants from the first two ships were organized into the first three handcart companies, headed by Captains Edmund Ellsworth, Daniel D. McArthur, and Edward Bunker. The captains were missionaries returning to their homes in Utah and were familiar with the route. Most of the sub-captains were also returning missionaries. Across Iowa they followed an existing road about 275 miles (443 km) to Council Bluffs. After crossing the Missouri River, they paused for a few days at a Mormon outpost in Florence, Nebraska (modern-day Omaha) for repairs, before beginning the remaining 1,030-mile (1,658 km) journey along the Mormon Trail to the Salt Lake Valley. The companies made good time, and their trips were largely uneventful. The emigrant companies included many children and elderly individuals, and pushing and pulling handcarts was difficult work. Journals and recollections describe periods of illness and hunger. Like other companies traveling on the trail deaths occurred along the way. Hafen and Hafen's *Handcarts to Zion* lists 13 deaths from the first company, seven from the second, and fewer than seven from the third.

"The first two companies arrived in Salt Lake City on September 26, 1856. When Governor Young learned of their arrival in the mountains east of Salt Lake City, he took a military escort attended by bands of music and met them at the foot of Little Mountain in Emigration Canyon and escorted them into the city, where they were cheered and made welcome by the populace that turned out en masse to receive them. They encamped on Pioneer Square, and in a few days had found homes among their kindred and friends in the community. The third company followed less than a week later without serious adventure or loss. The first three companies were regarded as having demonstrated the feasibility of emigrating using handcarts." *Comprehensive History of the Church* Vol. 4 page 86



Henry died while crossing the plains traveling with the
Edmund Ellsworth Company.
Isabella Dixon Walker was buried in Manti, Utah.

Caroline Wakefield
Caroline Rachel Wil
Wakefield
Thomas A. Waldron
Henry Walker
John Walker
Joseph E. Walker
Mary G. Walker
Mary Ann M. Walk
Nancy Reeder Walke
Matilda Wallace
Child Wallantinson





Cyrus H. Wheelock Company (1853) James
William G. Young Company (1857) Margaret

Departure: June 1857

Arrival: September 1857

Margaret Mein... (about 24) traveled alone from England leaving family and not hearing anything about them for 20 years. Read her life sketch to learn the details.

She married James Walker
 in Salt Lake 9 October 1857

Departure: 1-3 June 1853

Arrival: 6-16 October 1853

James Walker...(about 22) He was in the Salt Lake Valley to greet his mother, Isabella Dixon Walker (62), from the Edmund Ellsworth Company of 1856, learning then that his father Henry Walker had died along the trail.

JAMES WALKER

Born: 6 December 1831
Carlisle, Cambridge, England
Son of Henry Walker and Isabella Dixon

Married: Margaret Mein

9 October 1857
Salt Lake City, Utah

Born: 6 December 1831
Carlisle, Cambridge, England
Died: 23 November 1899
Huntington, Emery, Utah

James Walker is the grandfather of **Hannah Elizabeth Crofts Packer**
who is the mother of **Bonnie Aileen Packer Price**

James Walker was the second son of Henry and Isabella Dixon Walker. His older brother was named John.

Not much is known of James' boyhood, but he was trained as a weaver and worked at this trade for some years. In his early teens he developed asthma which became worse as the years went by and he was told that he should leave England if he was to regain his health.

In 1841 Mormon missionaries contacted the Walker family and they all became members of The Church of Jesus Christ of Latter-day Saints. James was baptized this same year. At this time many of the new converts in England were going to America to join the body of the Saints in Utah and the Walker family decided that James, due to his health, should be the first of their family to go.

On 6 January 1853 he set sail from Liverpool, England on the ship *Ellen Maria* for America. There were 332 Saints who left England under the direction of Moses Clawson. The ship reached New Orleans on 6 March 1853. Traveling on to Salt Lake Valley he made his home with Bishop Edward Hunter with whom he lived for three years. During this time he learned and practiced the barber trade.

James Walker... Insights on coming to the Salt Lake Valley.
Possibly traveling with the Cyrus Wheelock Company 1853 pg 2

In 1856 James received word that his parents were coming to Utah. They were crossing the plains with the Ellsworth Company, the first handcart company to come. It was with great joy that he went with a company of Saints on September 26 to Emigration Canyon to meet the weary travelers and it was not until their arrival that he learned that his father had been killed by lightning while coming through Wyoming. He pulled the handcart for his 64-year-old mother into the Salt Lake Valley and for 25 years James made a home for her with his family.

On October 9, 1857 he married Margaret Mein, a convert from England.

Shortly after this marriage he moved his wife and mother to Payson. The first child of James and Margaret was born there on October 27, 1858 and was named Isabell.

After a short stay in Payson he moved his family to Mt. Pleasant where they lived for 20 years and where seven more children were born. They were Jane Ann, **Elizabeth**, Rose Ellen, Mary, James, Henry, William and Violet.

During these years in Mt. Pleasant James and his family were called upon to endure many hardships and some interesting stories were told about him. Perhaps the most noteworthy was his great love for all those who lived around him. Regardless of how little food the family had, no one ever left his home hungry. Flour was shared with the neighbors even when there was very little left. It was never too late or too stormy for him to go to the aid of a friend or neighbor.

On one occasion two Indians came to his home asking for food which was given them. James learned that one of them had a badly infected throat and he put a poultice on him and gave him some homemade medicine. Some ten days later James and his wife, Margaret, were coming through Clean Creek Canyon in a wagon. They were stopped by a group of angry Indians. James was pulled from the wagon and tied to the wagon wheel. The grain in the wagon was thrown to the ground, and brush was placed under the wagon preparatory to burning it. At this point some more Indians joined the group. One of them went over to where James was tied and where his wife was crouched in the wagon. He then called the Indians to a council, and after some discussion and some grunts of disapproval, the Indians began to leave. The new arrival untied James from the wagon wheel and made it known that he was the same Indian James had helped in his home ten days before.

Faith in God and his goodness was a dominate force in James' life. A daughter in speaking of her early home life says that the family had prayer night and morning and that her father would rather go to work without his breakfast than without morning prayer.

James Walker... The Barber



**James Walker... Insights on coming to the Salt Lake Valley.
Possibly traveling with the Cyrus Wheelock Company 1853 pg 3**

At Mt. Pleasant James continued his trade as a barber for some time and then went to work in the mines. It was while out prospecting in Nephi Canyon one day that he fell from a 25 foot ledge, receiving a serious skull fracture. For six months he was confined to his home. Before he was really able to do so he went back to work. The family needed food and he went to work for a miller, taking care of the mill race. On his second day at work the bank to the mill race caved in and James was covered in the wreckage. Several ribs were broken, his back and legs were injured and for nine months he was confined to his bed. His wife Margaret took care of him.

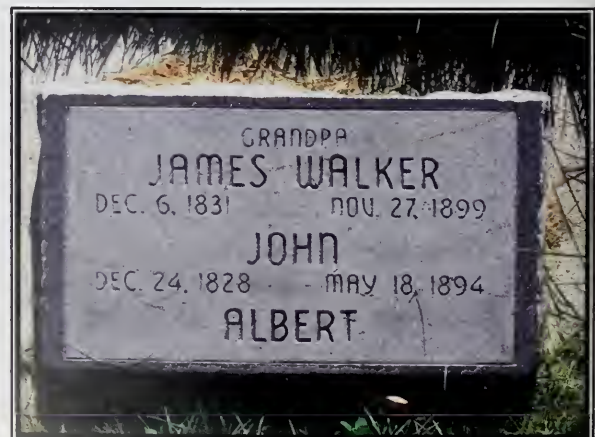
He was just recovering from this accident when work on the Manti Temple began in 1877 and he went with his 11-year-old daughter, Rose, to Manti to work. He was one of the first men to break ground for the temple site. Six months later his family moved to Manti and they lived on what was known as "temple row" for many months. He worked on the temple until 1886. Much of his wages was produce from the tithing office in the form of flour, eggs, butter, etc.

During this period his mother, Isabella Dixon Walker, who had lived with him for many years died and was buried at Manti next to his daughter Jane. James' brother, John, and family came from England and settled in Manti for a while.

During this time persecution against polygamists was being waged by the Federal Government. James' home became a refuge for three of his married daughters. It was James' love and understanding that made it a happy time for the children and grandchildren.

A rather humorous story is told of how James was mistaking arrested and taken by the Federal Officers. The officers thought his was his son-in-law. In order to save his son-in-law from arrest he walked with the officers for one night and part of the next day, never protesting or explaining that he was not the man the officers were after. Needless to say the officers made him walk back home when they found out they had made a mistake.

As he grew older his asthma condition came back and his heart was bad so that he was not at all well. He died on 27 November 1899 and was buried in Huntington, Utah. He had lived a good life, raised a fine family, was a High Priest in the Church and he was loved by his neighbors and friends.





William G. Young Company (1857)

Departure: June 1857

Arrival: 25-26 September 1857

Company Information:

About 55 individuals and 19 wagons were in the company when it began its journey from the outfitting post at Iowa City, Iowa.

Margaret Mein... (about 24) traveled alone from England leaving family and not hearing anything about them for 20 years. Read her life sketch to learn the details.

We know she married James Walker in Salt Lake on 9 October, 1857

We are not certain if this was her company because her name is listed as Margaret McLean which may have been a misspelling.

We do know that she traveled with the Phinehas Young (brother of Brigham Young) Company in 1857.

Company: William G. Young Company (1857)

(Unedited)

Narrative: William Goodall Young, a nephew of Brigham Young, was returning from a mission to England when he led this small freight and passenger train west. Young arrived in Florence, Nebraska Territory, on July 8 with 12 wagons. Others joined him here so that when he resumed his journey on the 12th, the train consisted of 55 individuals, 19 wagons, 83 oxen, 4 cows, and 1 mule. One of the emigrants was Nancy Kent, Brigham Young's 71-year-old sister. This was the last Mormon overland company this season. Early on, before reaching the Big Papillion River, the train had a near disaster; ten or twelve wagons, some of which held women and children, rumbled uncontrollably down a hill and scattered in various directions. People on foot scrambled for their lives. Fortunately, no one was hurt. At the Papillion the travelers formally selected William Young as company captain. Next, the party experienced a thunder and lightening storm. On July 13, they camped at the Elkhorn River, where mosquitoes were "immeasurably thick." It cost 50 cents to ferry each "team & 2 yoke of cattle" across the stream.

On the 18th the company camped on the Loup Fork; the next day it came to the Mormon settlement of Genoa. Here, the train successfully forded the Loup, a very dangerous stream to cross. Some of the wagons had to be pulled by 10 yoke of oxen. On July 23, the company traveled some 22 miles with little water before camping on Prairie Creek. That night the cattle were exhausted. During the day the train had passed some returning Californians as well as an eastward bound Dane who had been with the Matthias Cowley company, but who said that his oxen had failed him, one had died-the other was sick. On the 24th the travelers met members of the Jesse B. Martin Company who were forced to return east because many cattle had been lost in a stampede. The Young party crossed Wood River on July 26 and then camped. Here the emigrants saw their first buffalo. Wolves and antelope were also becoming numerous. Winged ants and mosquitoes made human life miserable. Soon, the company ran into numerous snakes, many of which were rattlers. Four friendly Pawnee Indians visited the train on the 27th, near the head of Grand Island. It rained hard and was "rather cold." A few oxen had sore necks. Buffalo became more numerous and men had to go ahead of the train to scare the shaggy beasts off the road. The captain killed one of these for food. Later a very large bull charged the train but was turned away by shots from a revolver.

• • •

Company: William G. Young Company (1857) pg 2

As the company continued west, buffalo became even more numerous and were seen on both sides of the Platte. Amos M. Musser, company clerk-historian, estimated that there were "a nontillion more or less," and the travelers dried buffalo meat for future use. Grasshoppers were numerous and, according to Musser, "when you disturb them they hop or jump East & not West. . . . They appear to have got tired of ravaging the crops of Israel [the Mormons] & propose visiting our immaculate neighbors in the States." By August 1, buffalo were scarce, but green-headed flies were on the attack and the oxen suffered; they were left with "blood oozing down their sides." This plague continued for several days. More rain fell and it was quite cool. The road was bad and when the train came to sandy bluffs the drivers had to double-team their wagons. The company passed several prairie dog towns and more returning Californians; the latter shared with the travelers favorable news from Utah. August 7 the train passed two Sioux villages. Some of the natives came out to trade, and then spent the night in an emigrant tent. The travelers gave them crackers, sugar, and tobacco. The teams were weakening. An ox belonging to Captain Young and his cousin, James A. Little, died suddenly, so they abandoned a damaged wagon and redistributed some of the freight. When the company held Sunday services on August 8, they were just across the Platte from Ash Hollow. They also saw a westward bound carriage, escorted by horsemen. Captain Young crossed the river and visited with these strangers, discovering that they were an advance party of President James Buchanan's Utah Expedition. The emigrants were now in an area where mountains and hills looked like castles and fortifications, an area where alkali water was abundant, so they had to keep close watch on their cattle in order to save them from getting poisoned.

August 14 the company camped opposite Chimney Rock, and on the 16th, opposite Scotts Bluff. On the 18th they voted unanimously to send Captain Young on to Salt Lake, mounted on the mule, to report to Brigham Young and request aid. The captain seems to have left James A. Little in charge. Several contemporary sources refer to "Little's company." Little had been an emigration agent in Florence and had become this company's president; also, he and Young had worked together to outfit the train. Traders told the emigrants about the U.S. government canceling all mail service to Utah. On August 21 the train forded the North Platte near Fort Laramie and then camped together with a party of men from Salt Lake who were on their way to the eastern states and to Europe to recall Mormon missionaries and to temporarily halt Mormon emigration. Some of the travelers purchased fresh cattle here. Wild

Company: William G. Young Company (1857) pg 3

gooseberries and currents were abundant. Later, squaw berries were available. The company spent Sunday, August 23, at Horseshoe Creek near Fort Laramie (Amos Musser called this outpost Porter's Station). The men who had so recently built this place immediately abandoned it and traveled back to Utah with the train. After a forced drive, the train camped at Deer Creek on the 26th. The 70 men at this station closed it down and they, too, accompanied the train west. On the 29th the expanded party crossed the Platte for the last time. Feed for livestock was scarce and the travelers passed many dead cattle, left behind by earlier emigrants.

September 1, near Independence Rock, the travelers gathered saleratus from an alkali lake. The next day, they were at Devil's Gate, where they found a force of men who had come from Utah to help the emigrants and to watch the soldiers. The oxen were now nearly exhausted and several had already died. Nevertheless, the travelers re-shod them and plodded on.

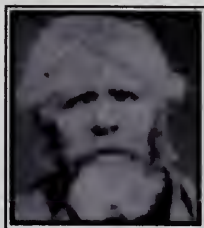
September 3rd James Little and other returning missionaries with the train pushed ahead of the main body. Little arrived in Salt Lake on September 11. Ice began to appear in the water buckets. September 8 the train was at the last crossing of the Sweetwater. On the 14th, at Black's Fork, the company met a group of men who had brought them oxen from Salt Lake City. The company then proceeded to Fort Bridger where they spent a day shoeing oxen. On the 18th Captain W. G. Young returned to the train, and when he reached Salt Lake City on September 26, he was at the head of 30 wagons

MARGARET MEIN

Born: 25 December 1833

Carlisle, Cambridge, England

Daughter of Peter Mein and Jane Dixon, England



Married: James Walker

9 October 1857

Salt Lake City, Utah

Died: 17 January 1916

Manti, Sanpete, Utah



Margaret Mein Walker is the grandmother of **Hannah Elizabeth Crofts, Packer**, who is the mother of **Bonnie Aileen Packer Price**.

Margaret Mein was daughter of Peter Mein and Jane Dixon Mein. She was the last child in a family of ten children. She was christened in the St. Mary's Church and was a member of the Church of England in her childhood.

When Margaret was a small child her mother died. Most of her brothers and sisters moved into homes of their own and Margaret lived with her father and two brothers with a housekeeper to care for them. Her father was a fancy boot maker by trade and was in a position to give his children most of the advantages that were possible at the time, so Margaret was sent to school and received a good education.

Margaret's grandfather, William Mein, who belonged to the Church of England, was banished from Scotland by the Catholic Church at the time of the Jacobite Rebellion. William and his brothers were wealthy but were forced to leave Scotland and everything they owned, except a few family heirlooms. They were thrifty for it is recorded in the Stanurx Parish that they built what now stands at Houghton Park just three miles out of Carlisle, England, the old Mein castle which today is one of the show places in that section of England.

It was, no doubt, this same courage Margaret possessed, that moved her grandfather to give up everything he owned to leave Scotland rather than denounce what he thought was right. When she was 20 years of age she heard some Latter-day Saint missionaries preaching and after an investigation, and in spite of bitter opposition from her father and family, she joined the Mormons. Her one desire was to get to Utah but her family was determined that she should not leave..

Margaret Mein (Walker) was about 24 when she came to America and on into the Salt Lake Valley. She came alone and traveled with the William Young Company in 1857. pg 2

A company of Saints were formed and aided by Phinehas H. Young, brother of Brigham Young. Margaret made plans to sail with this company. Every effort was made by her father to stop her, but she knew if she stayed in England it meant giving up her religion and the blessings that the gospel would give her. Shortly before the ship sailed she quietly left her home during the night, leaving a letter asking for their love and understanding. Her father came to the ship at Liverpool just as it was leaving the dock but it was too late to see her. She wrote him many times but he never answered her letters.

She sailed on the ship *George Washington* on the 28th day of March, 1857 with James P. Parks as President of the Company. There were 817 Saints in the group. They landed at Boston and from there Margaret went to Iowa City by rail and then started by foot the long trek across the country to Utah. She arrived in Salt Lake Valley early summer and here she found life very different from her fine home in England. She had no home! She went from one place to another helping others for her board and also trying to repay Phinehas Young for her immigration bill. Mr. Young had wanted to marry her but this she refused to do so.

One morning, while on her way to do her washing, she met James Walker. She had previously met Mr. Walker's mother in England at a cottage meeting and knowing that, James took Margaret home to see his mother. She lived at the Walker home until October when she and James were married. James finished paying her immigration bill.

Shortly after her marriage she moved with her husband and mother-in-law to Payson where her first child, a girl named Isabella, was born. They moved next to Sanpete Valley, into Mt. Pleasant area. They lived there for 20 years. Seven children were born in Mt. Pleasant: Jane Ann, **Elizabeth**, Rose Ellen, Mary, James, Henry, William, and Violet.

Like all other early pioneer mothers, her days were spent in trying to make a home. She knit stockings, carded wool and spun the yarn into cloth for dresses and skirts. She gleaned wheat in the fields with other girls and through it all took care of her aged mother-in-law for 25 years. Her husband, at one time, fell from a cliff and was in bed for nearly a year with a head injury. Later on he was injured again in a mill slide and was in bed for many months. Margaret nursed him through these illnesses and also worked to take care of the family so they did not need to ask for outside aid. Margaret was blessed with a beautiful voice and both family and friends never grew tired of hearing her sing.

It was while at Manti she learned that her sister, Elizabeth (wife of John Caldwell, Bandmaster at Buckingham Palace) had joined the Church and moved to Utah. It was a great day at the Walker home when her sister, Elizabeth, and John made their first visit there. One daughter stated that they saved eggs and butter for some days in order to make tea cakes and Yorkshire pudding for the visitors. This visit was the first news from home in 20 years.

Margaret Mein (Walker) was about 24 when she came to America and on into the Salt lake Valley. She came alone and traveled with the William Young Company in 1857. pg 3

Elizabeth's father, Peter Mein, and some of her brothers and sisters had passed away, most of them feeling that she had disgraced them.

In 1889 she moved with her husband and three youngest children to Huntington, Utah where they took out a homestead for the two boys, and once again Margaret had to move into a two-room log cabin and start making a new home, this time for two boys so they might have land and security.

Margaret's husband was ill when they moved to Huntington and on 27 November 1899 he passed away and was buried in the community. After staying in Huntington long enough to claim the land, this property was sold and the two boys took the money and bought farm land in Idaho. Margaret went with them. The children were married at this time but Margaret lived in a little one room home close by her daughter.

In the early spring of 1912 she moved back to Manti to live with her daughter Rose. It was here she died and was buried on January 21, 1916. She still had the same testimony of the truthfulness of the Gospel and died with a sure knowledge she would meet with her loved ones who had gone before her. Her death was a quiet passing with a smile on her lips.

Editors Note: Diseases talked about in the 1800's

AGUE: Many books or diaries written during the 19th century indicate times when people suffered from an ailment called, "ague". This was an all-encompassing term for symptoms of fever, chills, aches and pains, nosebleeds and a cough. What people actually had was Malaria.

CATARRH: Term meaning everything from a cold to an upset stomach.

CHOLERA: One of the most dreaded diseases of the era was Cholera, an infection of the small intestine that is caused by bacteria. The main symptoms are profuse watery diarrhea and vomiting. Transmission is primarily through consuming contaminated drinking water or food. The severity of the diarrhea and vomiting can lead to rapid dehydration.

TUBERCULOSIS: The disease frequently referred to as "consumption", was one of the most common causes of death throughout the century.

DROPSY: An old "catch-all" term for the swelling of soft tissues due to the accumulation of excess water or edema. Today one would be more descriptive and specify the cause. For example, a person might have edema due to congestive heart failure. Edema is often more prominent in the lower legs and feet toward the end of the day as a result of pooling of fluid from the upright position.

Margaret Mein Walker Patriarchal Blessing

Mt. Pleasant, April 13th, 1878. A Patriarchal blessing from James M. Monks upon the head of Margaret Walker, daughter of Peter and Jane Mein, born in Carlisle, Cumberland County, England.

Sister Margaret: I lay my hands upon thy head at this time in accordance with thy desires and the dictates of the holy spirit to seal a patriarchal blessing upon thee that shall be a source of comfort to thee while you are permitted to remain upon the earth for thy life thus far has been full of trouble and trials and difficulties of life because you chose the better part. You chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season and thou has thus far secured thy salvation and made thy calling and election sure. And in as much as you will listen to the counsel that may be given by the servants of God and refrain from everything that is evil or unbecoming in the sight of the Lord you shall grow in grace and in the knowledge of the truth as it is revealed from heaven from time to time and you shall see signs above in the heavens and on the earth beneath, blood and fire and vapors of smoke and it shall be given thee to know the signs of (them) even the signs of the coming of the Son of Man and, if you are faithful and desire it, you shall see the Son of Man come in the cloud of heaven and all his Saints with him to usher in the reign of peace but previous to that time you shall see the judgment of God go forth unto victory and the wicked shall slay the wicked until there are (few) men left. You shall assist thy husband in redeeming his friends and relatives that have died without a knowledge of the truth and the angel of thy presence shall be with thee to protect thee from harm and from accident and from the powers of darkness and until thy work is accomplished and thy name shall be recorded in the Lamb's book of life and you shall set down at the marriage supper of the Lamb with father Abraham in connection with thy husband in the redeemers kingdom for you are a daughter of Abraham through the lineage of Isaac and Rebecca and of the tribe of Ephraim and you are entitled to the blessings of the New and Everlasting Covenant through that lineage and enjoy the presence of God and His holy angels and Joseph and Hyrum and Brigham and Heber and David and Parley and Wallis and Rebecca and George A. Smith when you come into the Father's kingdom. These blessings I seal upon thy head upon conditions of thy faithfulness in the name of our Elder Brother, even so Amen

1603299
PLACE OF DEATH

County San Pet

State Board of Health File No. 3466 27 10

Township _____

Village _____

City Manti (No. _____ St. _____ Ward _____)

STATE OF UTAH—DEATH CERTIFICATE

Margaret Walker

(If death occurred
in a hospital or institution
give its NAME, location
of street and number.)

2 FULL NAME Margaret Walker (Walker)

PERSONAL AND STATISTICAL PARTICULARS

3 SEX female 4 COLOR OR RACE white 5 SINGLE widow
MARRIED
OR DIVORCED
(If write the word)

6 DATE OF BIRTH Dec 27, 1834
(Month) (Day) (Year)

7 AGE 81 yrs. 0 mos. 30 ds. If LESS than
1 day, _____ hrs.
or _____ min.?

8 OCCUPATION housewife
(a) Trade, profession or
particular kind of work
(b) General nature of industry,
business, or establishment in
which employed (or employer)

9 BIRTHPLACE (State or country) England

10 NAME OF FATHER Peter mean

11 BIRTHPLACE OF FATHER (State or country) England

12 MAIDEN NAME OF MOTHER Jane Dixon

13 BIRTHPLACE OF MOTHER (State or country) England

14 THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE
(Informant) G. Brown
(Address) Manti

15 Filed Jan 19, 1916 Carley Nelson
REGISTRAR

21 REGISTERED NUMBER 4 22 NO. OF BURIAL PERMIT 4

MEDICAL CERTIFICATE OF DEATH

16 DATE OF DEATH Jan 17, 1916
(Month) (Day) (Year)

17 I HEREBY CERTIFY, That I attended deceased from
Jan 14, 1916, to Jan 17, 1916
that I last saw her alive on Jan 16, 1916
and that death occurred, on the date stated above, at 2 P. M.

The CAUSE OF DEATH* was as follows:
Cerebral hemorrhage

(Duration) _____ yrs. _____ mos. _____ ds.

Contributory (Secondary) _____

(Signed) G. Brown _____ M. D.

Jan 19, 1916 (Address) Manti

* State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSE
state (1) MEANS OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL OR
HOMICIDAL.

18 LENGTH OF RESIDENCE (For Hospitals, Institutions, Transients, or
Recent Residents)

At place of death _____ yrs. _____ mos. _____ ds. In the State _____ yrs. _____ mos. _____ ds.

Where was disease contracted, if not at place of death?

Former or usual residence _____

19 PLACE OF BURIAL OR REMOVAL Manti Utah DATE OF BURIAL Jan 21, 1916

20 UNDERTAKER John P. Anderson ADDRESS Manti Utah

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

MARGARET WALKER
WALKER
DEC. 24, 1835
JAN. 13, 1916

Notes From The Editor...

James Walker:

Ocean Passage: On the ship *Ellen Maria* 17 Jan 1853
(Same ship that carried the Walton family on the Price line)
Pioneer Crossing: Cyrus Wheelock Company June 3, 1853

Margaret Mein:

Ocean passage: On the ship *George Washington* March 28, 1857
Pioneer Crossing: William Young Company September 11, 1857

The Perpetual Emigration Fund Company (PEF) was organized in October 1849. The "donations to the fund" helped outfit members "for the trek west" from 1850 to 1887. It also funded voyages to America starting in 1856. The fund was disincorporated in 1887 under the provisions of the Edmunds-Tucker Act. Approximately 30,000 people were assisted with all or part of their transportation expenses during the 37 years of the Fund's operation. (*Mormon Historical Studies*, Fall 2000, p 142)

No complete list exists of members who used the PEF. Many members used the fund and paid their debt enabling other members to emigrate. However, in 1877 a record entitled Names of Persons and Sureties Indebted to the Perpetual Emigrating Fund Company from 1850 to 1877 was created which listed everyone who used PEF with debt outstanding. Then as part of the Jubilee Year of the Church, the "worthy poor" were forgiven their debt.

The Walker family used the Perpetual Emigration Fund to travel to the Salt Lake Valley and found on the list of "who still owed" money to the fund were the names of Isabella and Henry Walker. However, Henry had been killed by lightning while crossing the plains. Also listed was James Walker, their son, who traveled earlier with the Thompson family in 1853. Due to an asthmatic condition James, about 22, left England with other converts emigrating to Salt Lake Valley in hopes a different climate would be healthier. He greeted his mother when she entered the Valley in 1857. The only wagon train company listing both a Walker and Thompson was the Cyrus Wheelock Company in 1853. Ironically it is the same company that the **Thomas (Walton) Price** family traveled with. Assumedly it was this company that James traveled with but this cannot be verified. The policy was to include names of individuals traveling with other families as if part of this other family.

Another odd bit in information is that James paid off his bride's emigration fund (Margaret Mein) but not his own. Below is the listing of names from the Perpetual Emigration list.

Walker, Isabella—Henry: 1856
 Walker, James (He traveled with the Thompson family)
 (with George Thompson family)
 (surety, Walter Thompson): 1853

Notes From The Editor...

Richard L. Jensen *Utah History Encyclopedia*

Initiated in 1849 primarily to help Mormon refugees from Nauvoo, Illinois, migrate to Utah, the Perpetual Emigrating Fund Company (PEF) also became a major instrument for gathering Latter-day Saint converts to Utah from abroad. It assisted some 26,000 immigrants--about 36 percent of the approximately 73,000 Latter-day Saints who emigrated from Europe to the United States between 1852 and 1887.

In principle, funds the PEF expended on immigration were considered loans to those immigrants who benefited from the aid. Repayment of those loans was to provide a perpetual source of assistance for others. In practice, however, only about one-third of the PEF's beneficiaries repaid their loans in full, sometimes with interest; about one-third made partial repayment; the rest repaid nothing. Donations to the PEF in Europe and the United States, although sometimes substantial, were never sufficient to render the assistance Latter-day Saint leaders envisioned. Therefore, infusions of cash, credit, and services from other sources, including commissions received by Church agents as passenger brokers, were administered under the auspices of the PEF, which became the primary institution around which Latter-day Saint immigration to Utah from abroad was organized from 1853 to 1856.

By late 1856 emigration had so exhausted the resources of the PEF and strained those of the Mormon Church that Brigham Young insisted that PEF operations be confined to the resources of the company itself. Thereafter, the means made available by donations and repayments enabled the PEF to assist a modest number of emigrants with the cost of their ocean voyage and, beginning in 1869, with railroad fare to Utah. In addition, for six years in the 1860's the pioneer system of labor tithing was tapped by each spring sending ox teams, wagons, and teamsters from Utah to a frontier outfitting point to haul immigrants back. Immigrants who benefited from this assistance by the "Church trains" signed promissory notes to the PEF. Theoretically, the PEF was to repay the Church; but in practice this became a Church investment that would yield other than monetary returns. Nearly two-thirds of all beneficiaries of the PEF were passengers of the "Church trains."

In 1868, benefiting from a special fund-raising drive and additional resources from Europe, the PEF helped bring 725 immigrants all the way to Utah. The company also aided more than 100 immigrants annually for the entire trip in 1869, 1871 to 1875, and from 1878 to 1881.

Brigham Young was the first president of the PEF. He was succeeded by Horace S. Eldredge in 1870 and by Albert Carrington in 1873. Beginning in the late 1850's, the LDS Church itself assumed primary responsibility for the organization of its immigration, and Church immigration personnel were no longer considered mainly PEF agents. The Church made other arrangements whereby relatives and friends in the Intermountain West could provide assistance to prospective immigrants in addition to any PEF aid available. By 1869 this private assistance eclipsed PEF aid. The last PEF aid was provided to a small group of Icelandic immigrants in 1887. Thereafter, in accordance with the provisions of the Edmunds-Tucker Act of 1887, the PEF was disincorporated and its assets were surrendered to the federal government. The assets were mainly promissory notes totaling more than \$400,000 but virtually worthless under provisions of the statute of limitations.



ELIZABETH WALKER

Born: 29 April 1864

Mt. Pleasant, Sanpete, Utah

Daughter of James Walker and Margaret Mein Walker

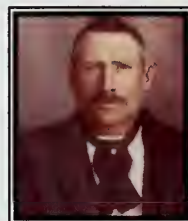
Married: Edward Crofts

9 January 1880

Salt Lake City, Utah

Died: 23 July 1908

Iona, Idaho



Elizabeth Walker Crofts is the mother of **Hannah Elizabeth Crofts Packer**,
who is the mother of **Bonnie Aileen Packer Price**.

This account of Elizabeth Walker was written by her oldest daughter, Margaret Crofts Keller, a short time before her own death in 1952.

Elizabeth (Lizzy) Walker was born April 29, 1864 in Mount Pleasant, Utah. She was the daughter of James Walker and Margaret Mein Walker. Elizabeth's father, James Walker, was born December 6, 1831 in Carlisle, Cumberland, England. He came to America in 1856 and married Margaret Mein in October 1857 at the Endowment House in Salt Lake City, Utah. Elizabeth's mother, Margaret Mein Walker, was born December 24, 1835 at Carlisle, Cumberland, England. Elizabeth came to America in 1856. James Walker died November 23, 1899 in Huntington, Utah. Margaret Mein Walker died January 17, 1916 in Manti, Utah at her daughter's home.

Elizabeth spent the first years of her life in Mount Pleasant, Utah then they moved to Huntington, Utah where she had her schooling and she worked for other people doing work in their homes. She worked for a Danish woman and while there she learned how to speak Danish, cure meat, clean entrails to place sausage in them for smoking, make hominy, Danish dumplings and other great Danish dishes. She also learned how to wash, card and spin and weave the wool into cloth. She dyed yarn then knitted mittens, stockings and shawls. She crocheted many articles like hairpin lace, doilies, lace for pillow slips and lace for baby dresses. She also embroidered. I remember some window curtains that she embroidered with clusters of grapes and a vine that ran down both sides. They used pillow shams back then and mother had some very pretty ones she embroidered on them and tatted lace around the edge. It said "Home Sweet Home" on them. She also made her own soap.

Mother's father, James Walker, was sent to Manti to help build a temple and he moved his family there. It was there Edward Crofts first met Lizzy, as she was called. He

Elizabeth Walker (Crofts)
Born In Utah 1864

had gone to help on the temple and in those days they were taught it was right to have more than one wife so Edward fell in love with Lizzy and they were married January 8, 1880 at the Salt Lake Endowment House. Aunt Mary, his first wife, went with them. They traveled in a covered wagon. Aunt Mary said she and Edward had been married for some time and did not have any children and she was told she would not have any so she wanted him to marry so he could have children. Mother (Lizzy) was married five years before she had any children. When the work was finished on the Manti temple they moved to Huntington, Utah where they made their home. Mother was not well when her first child was born so she went to Manti where her parents lived so her mother, Margaret Mein Walker, could take care of her. Her first baby was a boy so they named him Edward James. She had Edward, Margaret, William, Jestin and Leo all in Huntington. Mother would have chills and fever for the weather was so hot.

Grandpa and Grandma Crofts (John and Ellen Rothwell Crofts) had moved to Iona, Idaho so father thought he would move also. Father and Aunt Mary went first with a team and wagon so they could prepare for us. Mother stayed with her parents until Leo was born and when he was six-weeks-old she brought her small family to Basalt, Idaho arriving on September 5, 1893 and lived there for two years.

While in Basalt the diphtheria was bad and a number of people were dying with it. Mother was gone nearly all the time helping those who were sick. She just got home one night when Mr. Just from Presto, Idaho came and wanted mother to go to his place for he had three big boys with it. He said he had heard that mother could cure it so mother went and left us little kids for the neighbors to tend. She took sulphur alum and goldenseal with her. When she got there one of the boys was nearly dead so she said, "Do you mind if we pray?" Mr. Just said they did not pray and did not belong to any church so she asked if she could pray and he said, "If you think it will do any good." Mother knelt by the bed side and Mr. and Mrs. Just knelt with her and she prayed. She then took a quill of paper, that is a piece of paper rolled big on one end and little at the other end and put it into their throats and blew the medicine down their throats because they were too sick to swallow it. She gave them garden sage tea and cat nip tea for their fever and worked with them all night. She had Mr. and Mrs. Just go to bed for they had been up so much. The next morning they came in the sickroom and found the boys setting up in bed wanting something to eat. They couldn't believe their eyes and asked her what she had done for them. She told them the prayers she had said was the main thing along with the care she had given them in the night. She stayed there for nearly a week until the boys got well. When she left to come home he gave her a big piece of beef and gave her some money that was great for us because we were very poor at that time. Mother was always handy with the sick and willing to help anyone that needed help.

In the spring of 1895 we moved to Rexburg, Idaho and there mother had a hard time.

Edward and Elizabeth Walker (2nd wife) Crofts Family 1892
James Edward, Margaret, William and Jestin



Elizabeth Walker (Crofts)
Born In Utah 1864

We lived three miles east of Rexburg on Mr. Smith's ranch in a one room log house. Smiths lived in town and their son took care of the ranch. Mr. Smith was on a mission at that time and Mrs. Smith helped mother get work. She would go in the morning to Rexburg.

One night while she was walking home she had a queer feeling come over her as if someone had spoken to her. She said she turned around to see who was behind her but she saw no one. But she heard someone say to her that her father, James Walker, had died. When she got to the house she said she visualized her father lying on her bed and that he was dead. In a few days after this she got a letter telling of her father's death and it was the very day that she had come home and told the children that grandpa had died.

There was a slaughter house near where we lived and we children would go and watch the men butcher the animals and get the meat ready to sell. Billie and Jess would go in where the men were working and they would not let me go in for they said it would not be like a lady if I went and watched so I stayed outside with Leo and we would watch through the cracks in the walls. The men would give us a piece of meat to make soup or some liver nearly every time. We would fish in the canal by our house and some times we would have fish for supper when mother got home from work.

She worked for women helping them clean house or anything she could help them with. Father could not live with us for the cops would get him for having more than one wife so he could not stay with us. Mother would walk to her work and walk back at night. She was surely tired but we children never heard her complain and we children stayed at home alone. One night there was a storm. It rained hard; thunder and lightning seemed to be hitting all around us; it kept the room lite up. Mother had pans all over the bed and around to catch the rain for the dirt roof leaked. I remember mother making a bed for the little boys under the bed so they wouldn't get wet. When winter came we moved up where father had been farming and we children stayed with father while mother worked. She worked for Mrs. Flamm all winter.

When spring came there was a conference in Rexburg and Henry Denning came up to it and got father to move to Iona where he could live with his wives. We moved to Iona in the spring of 1897. We rented a farm from Mr. Orme and mother soon had lots of friends. Mrs. Rosanna Denning was a midwife and doctor and took care of mother when she had her babies.

The first summer we were in Iona we all had to help father. He did the plowing and the children pulled sage brush and put it in piles and father and the boys would haul it in big piles and cut all the biggest limbs for us to burn for firewood. Mother and I walked to Mrs. Carson's to pick English currents and gooseberries. We would pick all day for a share of them. After working all day mother would make jam and preserves out of the berries. We did

Elizabeth Walker (Crofts)
Born in Utah 1864

not have much sugar so mother used honey.

The next summer mother got her a few stands of bees so we had our own honey. She kept bees until she died and then father sold them. We children would be glad when she would extract the honey, for she would bring in a big pan of honey in the comb and all the children would come and have hot bread and honeycomb. Mother would make honey candy for all the children. She would keep father's other families in honey also.

Mother got a loom to weave carpet and rugs and she would make money weaving. The children would file her shuttles for her to help out.

We lived on Mr. Orme's ranch three years and then she bought a home for us. She had rose bushes, fruit trees, and lawn and always had a big garden. She raised chickens and turkeys, pigs, and a few head of sheep and she had raised two cows. She also grew sugar beets. She and the children would thin and hoe them; she would not have a weed in them. Mr. Rockwood was the beet field man and he told mother that was the best patch of beets he had ever seen. She raised beets there every year until she died. Bill and Jess would haul manure and plow it and get it ready to plant then some man with a planter could come and plant the beets.

Mother was a hard working woman. She walked to Iona to the store and stopped in to see Mary Hansen. Mary was in bed with a young baby and she was crying when mother came in for she had no one to help her. So mother said she would stay until she could find someone. So mother stayed about a week.

Mrs. Chris Olsen came here from Denmark and mother would visit her because she could speak a little Danish. It was company for Mrs. Olsen. She used to go see Mrs. Carlson also who could not speak English so mother made them feel less lonely. When she went to visit she would take her knitting along so she was always busy.

She knitted stockings for the boys and long stockings for herself and me. She would make the boys overalls out of denim and she would buy material by the yard and make all the clothes. She would sew most of the things by hand but after a while she got a second hand sewing machine that she was so proud of it. She did the laundry on the wash board and she took in washing a lot of time to help buy things for her family. After she had been washing by hand for a long time she got a washer that turned by a wheel on the side of the washer and Bill and Jess and I would take turns five minutes each for a batch of clothing. We had to carry most of the water from the ditch so that would help mother a lot. We always tried to make it as easy as we could for her, for she was thin and was not strong although she worked hard.

Elizabeth Walker (Crofts)
Born in Utah 1864

Just after we moved to Iona mother was an active church worker and she was a Relief Society teacher for years. Mother and her companion would take a team and wagon and go teaching and in the fall of the year they would gather wheat for the Relief Society for they were storing wheat at the time. Mother always paid her tithing; she would count out the squash and the tenth one, always the largest one, was put aside for tithing. Also every tenth dozen eggs went for tithing. She also taught her children to pay tithing and we were always blessed for doing so.

Mother and her sister, Mary Allen, used to sing in the Relief Society programs and also at ward reunions. They were both good singers and everyone enjoyed their singing. Mother would help make quilts and carpet and rugs and sew for the Relief Society in those days. She would sit up all night to sew burial clothing for those who had just passed away and help wash and dress the body for burial. That was the work of the Relief Society in those days. She would sit up all night and change cloths dipped in blue vitriol to keep them from going dark in the face.

She taught her children to pray and to be thankful for all the things they were blessed with. Mother always had a hard time giving birth. Sometimes those caring for her would think she would not live but mother would say, "Call the Elders." The Elders always seemed to help her. The last time she got sick it was a false conception, like a miscarriage. They did the best they could for her but she got blood poisoning so badly they could not cure her. They called the Elders but they could not promise her she would get well. Aunt Mary went out around the house and Ellen Price, the girl Aunt Mary raised, and I went around the house to pray. After Aunt Mary came out of mother's room we saw her kneeling in prayer asking out loud for God to let my mother live to raise her children. It was too late for my mother died an hour later. It was July 23, 1906 and she was leaving nine children. She was the first to go. Then her oldest son, James Edward, followed her. He died December 3, 1919. He married Jean Gardiner in 1908. After his death the rest of us were left to help one another.

Before mother died I was sitting with her at night and she told me a lot of things I never knew but asked one thing of me if I would take care of the children and see that they were all married in the temple. Mother died the day before Leo's birthday; she was 42-years-old. There was Leo, Mary, **Hannah**, Francis and Edith, all small children when she died, Edith being only eighteen months old.

When mother died the old clock stopped and it would not run for anyone. Father took the clock to Aunt Mary's clock shelf but it would not run there so Aunt Mary brought it to me for Christmas in 1912. She thought I should have it so she put it on the dresser and it started to run so she said, "That proves it should be yours."

Elizabeth Walker (Crofts)
Born in Utah 1864

Ed, Bill and Jess got work and helped me get things for the children they would come in the fall and we would go to the store and buy cloth to sew them. I would make dresses for the girls and make shirts and overalls for the boys.

After mother died I stayed home and took care of the children until fall and father brought Aunt Esther, his third wife, to take care of the children so I could find myself a job. Instead I got married to William Crofts. I took Francis and Edith to live with me and Aunt Mary, the third wife, took the two little girls, Mary and **Hannah**. Leo stayed with Aunt Esther and Bill and Jess went to work for Truman Barlow. Jess stayed with me the first winter and went to school. Then Ellen Simpson Price wanted Jess to stay with her the next winter for she was a widow and he could help her.

After mother died I was home taking care of the children. I had been quite sick all day and had been washing. I had to wash by hand on the wash board and we had a big washing. That night when all the family was in bed I was laying awake with my head over the side of the bed to see if it would help my stomach and mother came in the door and over to my bed and lifted my head on the pillow and said, "Maggie don't work so hard for that is why I died so young." I know I was awake for I started to cry and she went away out of the door. The children all married and through the teachings of their mother, have all been married in the temple.



EDWARD CROFTS
&
ELIZABETH WALKER
FAMILY



Edward Crofts
1855 - 1942



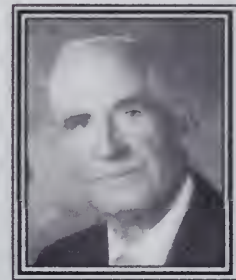
Elizabeth Walker
1864 - 1906



James Edward Crofts
1885 - 1919



Margaret Ellen Crofts
1887 - 1956



William Croft
1889 - 1974



Jestin Croft
1894 - 1963



John Leo Croft
1893 - 1977



Mary Emma Crofts
1898 - 1959



Hannah Elizabeth Crofts
1900 - 1952



Francis Lavar Crofts
1902 - 1975



Edith Leona Crofts
1905 - 1997

ELMER SHARP PACKER

Born: 24 October 1896

Soda Springs, Idaho

Son of Isaac Alma and Lucy Ellen Sharp Packer

Married: Hannah Elizabeth Crofts

9 March 1916

Iona, Idaho

Died: 28 October 1972

Elmer Sharp Packer is the father of Bonnie Aileen Packer Price.

I was the second of nine children born to my parents. When I was two-years-old, my older brother, Alma, the baby, Nathan, and I moved with our parents to Egin, Idaho. My father bought a half interest in a country store. A short time later father bought the other half of the store. He would leave mother with the store while he bought farm produce, such as potatoes, corn, green peas, beans, and carrots and hauled them to Yellowstone Park which would be purchased by restaurants, hotels and stores.

On February 25, 1899 a brother, Charles Sharp Packer, was born and died when he was less than a-month-old. On October 18, 1900 a brother, Joseph, was born at Egin, Idaho. I started school in the fall of 1901 in a one-room log school 1½ miles southwest of where I lived. In 1902 father sold the store and moved to Parker, Idaho where he farmed for one year. On August 24, 1903, Henry A. Grover baptized me a member of The Church of Jesus Christ of Latter-day Saints in an irrigation canal. Another brother, Ray, was born October 7, 1903 at Parker, Idaho.

In the summer of 1904 we moved to Idaho Falls, Idaho where father worked for the Studebaker Brothers selling wagons, buggies and some farm machinery. Another brother, Carlian, was born in Idaho Falls on December 6, 1905. When he was only one-year-old he died at Shelley, Idaho.

In the fall of 1906 father moved us to Shelley where he worked for the Shelley Mercantile Company selling farm machinery. On May 25, 1908 Parley was born. While Parley was still young, father was called on a mission to England for The Church of Jesus Christ of Latter-day Saints. In his absence mother baked bread and cakes and sold them through the grocery store in Shelley. It was my responsibility to mix some of the bread and cakes. Father returned from his mission in 1910 and on February 22, 1911 my only sister, Ellen, was born.

One time I was playing with a boy that was a half-blood Indian. He asked me if I



Brothers: Nathan, **Elmer** and Alma Packer 1900

Elmer Sharp Packer is the father of Bonnie Aileen Packer Price

would like to go out to the Indian Reservation with him the next day and I said yes. The next morning I got up at 4 a.m. and walked out to his place. We then rode his horse out to the reservation and met some other Indian boys and started out to round up some ponies that belonged to them. After getting them all in the corral I asked one of the older boys what they did with the horses. He told me they sold them for ten to twenty dollars. That night I asked my father if he would loan me some money to buy a few horses so I could break them, train them and then sell them for kid ponies. Father told me that he didn't loan money and that was the business of the bank. The next morning I went to the bank to borrow fifty dollars. The banker wanted to know what I needed the money for and so I told him my plan. He loaned me the money and said he might buy a pony for his son if it was well trained. When I was ready to leave the banker asked me to have my father come into the bank the next time he was in town and sign the note with me. I went to the reservation and bought four horses and trained them. Later I sold one of them to the banker for forty dollars for his son. When I went to the bank to pay the loan off the banker said, "Say, your father never did come in to sign that note." I knew he hadn't because I had never asked him to. I bought and sold horses after that for several years. I finished my schooling at Shelley, Idaho.

When I was 17-years-old I met a girl who was almost impossible to describe. Hannah Elizabeth Crofts was 12-years-old at the time and was wearing a blue, semi-form fitting dress with figures in it. I cannot guess how much she weighed for when she walked with that slight swinging grace she seemed to float on air. When I looked at her light blue eyes they sparkled like stars. Her skin was pale pink, velvety soft and warm looking like you would love to touch and when I spoke to her the pink deepened a little in her cheeks. Her voice was low and musical and you had to look at her to be sure it was she who spoke. I went to her home a week after we met and several times the balance of the year and more often the next year. We spent most of our time together riding horses and buggy riding. I owned a black top, one-seat buggy and one horse. The third year we went to dances and parties. On one occasion another boy my age and I decided to go to a dance at Hogholler, which was a schoolhouse four miles east of Ammon, Idaho. Our girlfriends were at Iona five miles north of the dance. I had written to Hannah saying that I would pick her up. My friend backed out though because it was so cold and that left me with only one horse so we had to ride double. It was very cold and we had thirteen miles to ride after midnight. That night I nearly froze Hannah to death. Later the following year when she was 15-years-old I asked her to become my wife.

When I was 21-years-old Truman Barlow performed our wedding on Hannah's 16th birthday on March 9, 1916 at the home of her brother, William Crofts. We lived the first year after our marriage at Iona and then moved to Shelley to work at building the new sugar factory. Our first son, Marvin, was born January 5, 1918 at Shelley, Idaho. Carl, our second son, was born December 27, 1919 in Shelley, Idaho as well.

We homesteaded 640 acres of grazing land in Bone, Idaho. We moved to Iona and

o Sharp Packer pg. 3

worked in the sugar factory and did farm work and herded sheep in the fall and winter. On September 13, 1921 our first daughter, Edith, was born and died shortly after birth in Iona, Idaho. We had twin girls, Jane and June, born June 17, 1922 at Iona but they also died shortly after birth.

One spring after taking all my horses to the hills for the summer, except one saddle horse, I had an accident. My horse fell on me and broke my leg. I was laid up for about three months and when I was able to walk on one crutch I went to the hills where my horses were. They had gotten out of the pasture and I needed to hunt for them. I finally spotted them about three miles away but they started to run when they saw me. I whistled at them and one of the horses turned and trotted back to me. This particular horse had been trained to come when I whistled. I put a rope around his neck and was able to ride him to round up the rest of the horses.

On June 18, 1923 Vera was born at Shelley, Idaho. She was our first daughter who survived. My mother, Ellen, was taking care of Uncle Will's four youngest children after Aunt Minnie died in Montana. She spent about a year there before she returned home bringing the children back with her. They lived with us for about 1½ years and then Uncle Will came for his family except Elva. She continued to live with us as our own daughter until she married Mark White on April 25, 1934. On October 3, 1924, I took my family to Salt Lake City, Utah where we were sealed in the temple. On March 7, 1925 Reta, our second daughter, was born in Shelley, Idaho.

I became scoutmaster of troop 33 of the Shelley 1st Ward during the winter of 1924-1925. I worked in scouting for several years and enjoyed helping these young men mature into responsible individuals. In the summer of 1926 I loaded eight scouts and their bedding and food in and on an old model T Ford and started on an overnight trip to Wolverine Canyon. All went well until we reached the creek just below the canyon mouth and crossing the ford of the creek we mired in the mud and got stuck. We unloaded the car and with eight "shoulders to the wheel" we got out. We reloaded the grub and bedding and the boys walked to the campsite about two miles away. It was noon so we ate the lunches we brought with us. Some of the boys went fishing, some hiking and some stayed at camp to help cook and pitch tents for the night. About half past two they were all in camp and hungry as bears. We had mulligan stew and an apple cobbler and the boys licked it up clean. The boys wanted to climb a mountain so we started up the side of the canyon. Of course, the boys were faster than me and when I caught up they were stopped on a steep ledge and couldn't go any farther. Two of the larger boys had climbed to a small ledge about 20 feet farther up but could not get down. Some of the boys had brought rope so I gathered up what everyone had and I tied the rope together and threw it up to the boys on the ledge. They fastened it so I could climb up and let them down one at a time. When they were both down and the excitement seemed over I remained on the ledge wondering who was going to get me down? That was the

problem! If I jumped the slope was so steep I could not have stopped and would have rolled to the bottom about $\frac{1}{2}$ mile down. On tying a sheep shank close to the end of the rope which was tied to a rock and putting my weight to the rope and with my knife I cut the middle or slack strand and climbed down to the bottom. Shaking the rope the knot came loose and all was well. We even had our rope. We stayed all night and after a breakfast of hot cakes and syrup, and bacon and eggs we started home and all was well for another trip.

On August 23, 1926, Nada was born at Basalt, Idaho. I sold my homestead and bought a farm at Rigby, Idaho and moved there April 1, 1928. **Bonnie Aileen** was born May 29, 1928 at Rigby, Idaho. I couldn't make a living farming so during winter of 1930 - 1931, I worked part-time in a gas station for Eugene Founds and later that spring I leased the station from Utah Oil Company.

I again started working with the scouts and teaching the Deacons at Rigby 2nd Ward. I continued working with the scouts until I left Rigby. Veda, our last daughter, was born December 10, 1931 at Rigby, Idaho and died ten days later. We had lost four of our babies and all were buried in Iona, Idaho.

Once seven scouts and myself went for a hike down the Snake River to Alpine. At 5 a.m. one Monday morning we loaded our bedding and grub on a truck and headed for Jackson Hole. We were dropped off on a little knoll $2\frac{1}{2}$ or 3 miles south of Wilson, Wyoming about 8 a.m. We arranged our packs, bid good-bye to our driver and started out. We hiked through a ranch and the people we saw were the only persons in sight for the next three days until we reached Alpine.

We ate our lunch on the bank of the Snake River and looking across the water we saw cars on a good highway. After adjusting our packs we started down the river. That night we stopped at an old campsite that had signs of horses and frames for tents. The next morning we went fishing for our breakfast. That was the first time in my life I saw fish up to $3\frac{1}{2}$ to 4 pounds caught and turned loose, all because we could not eat half of the fish we caught.

The second day there were no trails except wild animal trails and some times that was a well-beaten path. We also saw deer and elk feeding and at noon we stopped at a spring on the hillside about a hundred feet above the river. The water was muddy because a bear had been drinking just before we came up. That night we stopped on a sandbar along the river and after supper and made our beds; one of the boys became sick and had bad cramps in his stomach. We thought it food poisoning but after two hours he went to sleep and the camp settled down for the night. We woke up to noises and thought there was a bear in camp but the next morning we looked for tracks and found only tracks of a porcupine. We all had a good laugh.

Elmer Sharp Packer pg. 5

This was our last day and we were tired so we didn't get started very early. Some wanted to get their last fishing in, some just rested but I wanted to explore. I climbed a mountain to see what was on the other side. I found a small stream that was full of beaver dams. I sat and watched beavers cut a tree down then cut the limbs off. That day we ate at an old campsite on a small creek, the only sign of man since our first day. We reached Alpine about mid afternoon and camped at the mouth of the Salt River. The next morning our vehicle met us to take us home. My pack weighed thirty-one pounds at Alpine at the end of the trip.

In the spring of 1935 I bought a 240 acre stock ranch at Camas Meadows, Idaho and moved my family there. I had horses and we milked 16 to 20 head of cows twice a day and raised the hay to feed them through the winter. I became allergic to some plants and my hands and feet swelled up so badly I couldn't do much work. I had to sell out and move back to Rigby in September 1936. I bought cream for Armours Creamery and bought and sold chickens. In 1938 Mayor Bennett of Rigby City asked if I would take the night police job until he could get someone else and it lasted for over a year.

One night after midnight I noticed a Utah car parked in back of the stores south of Main Street on a vacant lot. Going near the car I noticed it was empty. I went back through a store I had a key for and as I went out the back door I saw two men standing by the car so I stayed in the shadows and watched them. One of the men went back into the stores and into the back of Eckersell's Furniture store which also was attached to the funeral parlor. It was only about two minutes until he came out on a run. He lost his hat and he yelled all the way to the car. You see he had intended on going into the back of Reeds Drug and got into the embalming room by mistake.

On another occasion it was brought to my attention that someone was stealing coal from Midland Elevators and Coal Company. I did not have long to wait. A local man waited in the office and talked to the manager until he closed and went home. When he knew that no one was there he then crawled through a hole in the fence and stole coal for his family. The next morning I told the manager what had happened and the manager said to let it go. The next day the manager sent a ton of coal to the thief's home. I learned a great lesson from this good man because this robber's wife had died that winter leaving three small children and he was out of work.

As I was making my rounds one cold night I found a basement window broken out of the potato warehouse. Afraid the potatoes would freeze I got some sacks and was putting them in the hole when I heard someone whisper inside. I called the owner and we went through the place and found two boys, one was 11-years-old and the other was 12. They had gone into the warehouse to play and were locked in.

On another occasion I was on the street and a young man asked me for a little money to get something to eat. I took him into a restaurant and bought him a meal. Later that night I saw him again and he asked if I knew where he could sleep. I said, "Yes, come with me." When we took him to the courthouse he stopped and asked if I was a policeman and when I answered in the affirmative, he asked me not to put him in jail. I did put him in jail and in the morning before I went home I went back to the jail and turned him loose. I took him home with me and gave him a good breakfast and he left town. Six months later he sent me a money order for five dollars to pay me back. He had gotten my address from the service station.

In 1941 I started working as custodian and head janitor for the Rigby Schools. Early in February of 1943 I left the school and sold the gas station and went to California to visit Marvin and Vera who were working near Oakland. I landed a job there for a short time but received word that my wife was sick and to return home immediately. She was in the hospital and after two or three days, I took her to Salt Lake City, Utah where she improved rapidly under the care of Dr. Cowan. In two weeks I brought her home.

I went to work at the Naval Ordinance Plant in Pocatello, and helped with construction work. I worked April and May. I bought a home in Pocatello and moved the family there the later part of June. I worked at various jobs: gas station, Brant's Tire Shop and others until August 10, 1943 and then I started working for the Union Pacific Railroad.

Both of my sons went into the service during World War II. Marvin went into the Air Force and Carl went into the paratroopers. In 1946 I developed diabetes and was in the hospital for a short time. By 1947 all of our children were married.

My sons and I bought a four-acre tract of land with a large house and I moved into it late in February 1949. In March we started the Cloverdell Chinchilla farm by buying five pairs of Chinchillas. In October of 1951 I took my wife to Kansas City to attend a Chinchilla Convention. There were six hundred Chinchilla ranchers there all at the Continental Hotel. The hotel was fourteen stories high and the whole top four floors were reserved for the convention's use. We ate, slept and had all our meetings and parties there and the convention lasted four days. It was good to be with Hannah and we enjoyed the sites of Kansas City.

On March 7, 1952 my wife, Hannah, passed away after an operation for appendicitis and gallstones. The immediate cause of death was her kidneys failed to work. Following Hannah's death I lived partially alone and partially with my son, Marvin, and his wife, Margery. They took very good care of me. My daughters were all busy with their own lives or lived miles away. Bonnie, my youngest daughter who lived in Idaho, had just given birth to her third child, a baby girl named Beverly. She also had her son, Doyle, who was

Elmer Sharp Packer pg. 7

recovering from a severe burn accident.

Sometime in February 1954, I met Martha on a blind date when going to a wedding dance of a mutual friend. I went out with her on weekends and found her very good company and later asked her to marry me. She agreed to the arrangement. I married Martha Howells on April 16th, 1954 at my home in Chubbuck, Idaho by Bishop Charles McCurdy. Martha liked to go on trips to the hills and to fish and hunt so we got along fine.

In June 1957 Elva, Uncle Will's daughter who lived with us as a teenager, was operated on for cancer on her spine. This left her paralyzed. Martha and I visited her twice a week and most of the time twice a week until her death in November 1957.

The above life history was written by Elmer Sharp Packer in 1959.

Bonnie Packer Price has provided additional insights writings below regarding the events and accomplishments of Elmer Sharp Packer's life after 1959.

I will attempt to tell a few of the activities and accomplishments of my father, Elmer Sharp Packer, in his later years including comments and observations of other people about Elmer.

Elmer Packer was a kind, hard working, honest man. I learned a lot about my dad by reading what other people said about him. *"He always had a job or two. He had empathy for the unemployed and tried to help them by giving them credit in his business. His brothers all said that when Elmer's parents divorced it was Elmer they all turned to as a father figure. For several years the younger brothers made Elmer's home their home. He helped them financially whenever he could. One of his brothers got in trouble with the law and when he told the officers he was Elmer Packer's brother they let him off because Elmer was such an honest man."* (This was written in the life story of his brother, Joe.)

Elmer had a big family and he was always looking for a way to earn more money to give them the necessities of life. I do remember through the depression years when half of the men were out of work that my father had two or more jobs even if he was working for himself. He had a night job or some way of earning money on the side. He never became rich but he had the necessities of life and was loved by his family and friends. He and Hannah never refused taking family or orphans into their home for a week, a month, or even a lifetime.

After Elmer and Martha were married they did some traveling to California, Hawaii, and to New York to visit the World's Fair. Elmer was active in Church and temple work. He received the Silver Beaver award from the Boy Scouts of America for his 45 years of service.

Elmer had another heart attack and was in the hospital for a while. After his attack his activities had to be limited and he retired from the railroad in 1962.

After his retirement he did more for the Church than he had time to do while working. He and Martha worked every day in the stake genealogy library. While they were doing this they did some genealogy work also.

In 1966 Elmer and Martha were called on a mission for the Church and first served in Crystal City, Texas. His first assignment was working with the seminary program as a teacher. The branch was Spanish-speaking but he did not have to learn the language, as most of them could understand English. He worked with the young Elders also.

He was made branch president and it was in this position that he served for the remainder of his mission. He had the honor of interviewing the young people on their worthiness to marry in the temple and also give scholarships to deserving young people wanting to further their education at BYU. He counseled the youth with problems trying to help them improve their actions and their lives. They returned home from their mission in November 1968 and Elmer was made the high priest group leader for his ward, serving in this capacity until his death.

He had a stroke that left him partially paralyzed and was in the hospital for a long time. After returning home a therapist came to the house twice a week to help keep him active. Martha took care of him and tried to keep him comfortable. His son, Carl, was there two or three times every day to help lift him around and do what he could to help Martha. Reta was also there every day to help with whatever she could to make Martha's job easier. The rest of the family came as often as they could to spend time with him and cheer him up. In Elmer's sickness he always kept a clear mind and enjoyed visiting and talking to his family and friends.

On October 24, 1972 Martha decided to have a family birthday party for Elmer. It was a lot of work for Martha but a happy time for Elmer. The days that followed Elmer did not feel too well and Martha asked him if he would like to go to the hospital. He told her no that when he died he wanted to die with his shoes on.

On October 28, 1972 Elmer awoke like any other morning and Martha helped him dress and was helping him into the wheel chair. She bent down to release the brake and without a sound he slipped from the chair to the floor. Martha called Carl and he was there in three minutes and started mouth to mouth resuscitation which he continued until the ambulance arrived. Carl knew it was too late but he continued until his father was pronounced dead. He was buried at Iona, Idaho October 30, 1972.



Hannah and Elmer Packer 1950

Elmer Sharp Packer Patriarchal Blessing

by Jared O. Anderson
3-15-64 West Pocatello Idaho Stake

Elmer Sharp Packer : According to the desire and by virtue of my calling in the Melchizedek Priesthood, I place my hands upon thy head and, as the Spirit of the Lord may direct, give thee a patriarchal blessing. This blessing, Brother Packer, shall be a comfort to thee throughout the remainder of your life and guide unto thy footsteps.

Thou art a choice son of the House of Israel of the lineage of Ephraim and thou art an heir through thy faithfulness to all of the blessings that the Lord promised to Abraham and his seed. Abraham was a faithful man. He walked with God and talked with Him. He was called the friend of God because of his great faith and his integrity, his devotion to his Heavenly Father. All the blessings that were promised to Abraham are thine if thou wilt live uprightly and walk in the paths that the Lord has set.

The Lord loves thee, Brother Packer, for thy faithful and thy willingness to serve Him and to be of help and service to his other children in the Lord's kingdom. The Lord will bless you and strengthen thee and magnify thee in the eyes of thy brethren and those with whom thou shalt associate from day to day. Thou shalt be called to perform service among the Lord's other children, a service that only thou can do, and this service will be a guide and help to other people. Help them with their problems, help them with increased faith and confidence in the Lord and in life and in the things they need to do. Honor thy priesthood, acknowledge a hand of the Lord in thy blessings and thou shalt receive a great comforting feeling, a peace of mind that passeth understanding, that will be a strength and joy and comfort to thee all the days of thy life.

Be not doubting, but have faith, seek to cultivate faith in the promises that the Lord has made and He shall magnify thee. He shall open the way for thee to perform much good and thou shalt know for surety that God lives and that He is mindful of the needs of His children, and thou shalt have occasion to administer to the Lord's children, and thou shalt have occasion to anoint the sick and thy prayers shall be heard and they shall recover and though shalt have power to rebuke the destroyer.

The Lord has work for thee to do. Respond cheerfully and willingly to the call from your bishop and those who preside over thee and thou shalt receive inspiration from the Lord and ability to do the work thou hast been called to do. Pray often, Brother Packer, and fast as the Spirit prompts and thou shalt receive inspiration from the Lord and ability to do the work thou hast been called to do. Pray often, Brother Packer and fast as the Spirit prompts and thou shalt receive the blessings of the Lord through that still small voice that speaks to the soul. Thou shalt not be disturbed nor troubled. Thou shalt have no fear and no doubt. Thou shalt speak with confidence and faith and thou shalt have no difficulty in deciding the thing to do because the spirit of the Lord will make it known to thee and it will be clear to thee.

There are times ahead when great confusion will exist among the children of men and they will be troubled about which way to go, but if thou wilt live clean and upright and be prayerful before the Lord these troubles shall not disturb thee but thou shalt have clarity of vision and judgment and know for a surety what is right. Thou shalt be a help and stabilizing influence to other people. Thou shalt not want for the necessities of life, and material things shall come to thee sufficient for thy needs for thy home and family. Blessings of the new and everlasting covenant shall descend upon thee through thy faithfulness and the faithfulness of thy wife and companion. Thou shalt have joy and happiness in thy home according to thy willingness to keep the Lord's commandments and serve him with full purpose of heart. Now I bless thee, Brother Packer, to this end and seal thee up to come forth in the morning of the resurrection when life is finished and enjoy the association of thy kindred of loved ones in the name of Jesus Christ, Amen.



Elmer Packer 1951



Hannah Packer 1951

HANNAH ELIZABETH CROFTS PACKER

Born: 9 March 1900

Iona, Idaho

Daughter of Edward and Elizabeth Walker Crofts

Married: Elmer Sharp Packer

9 March 1916

Iona, Idaho

Died: 7 March 1952

Pocatello, Idaho

Hannah Elizabeth Crofts Packer is the mother of **Bonnie Aileen Packer Price**.

Hannah Elizabeth Crofts was born March 9, 1900 at Iona, Idaho. She was the daughter of Edward and Elizabeth Walker Crofts and the seventh of nine children. Hannah's father, Edward Crofts, practiced polygamy and her mother was the second of three wives. The first wife, Mary Etta Porter, never had any children of her own, but she raised two little girls who were left without a mother. Elizabeth Walker, Hannah's mother, died in 1906 at the age of forty-three following a miscarriage.

Hannah's father, Edward, had a brother named Samuel who unfortunately died two weeks before his upcoming wedding to Esther McConnell. Edward promised to take Esther to the temple and marry her for time but have her sealed to Samuel so he would have a family in eternity. Therefore, Esther became the third wife of Edward and together they had six children.

Hannah's mother was a very industrious woman. She had a small farm and raised pigs, chickens, a cow and she had a few beehives for honey. She raised a big garden and a field of sugar beets. When Hannah was born her mother had a midwife, Rosanna Denning, to help her. She came and delivered the baby and helped out for three days and charged six dollars and a can of honey. As Hannah grew she remembered her mother working in the fields, garden and yard always wearing a pretty sunbonnet. When her mother collected the honey from the beehives the children would always get their fill of hot bread and honey and they always had a batch of honey candy. She remembered her father coming down the road to visit them and how happy all the children were to see him. (In polygamous families the father had multiple residences.)

Hannah's carefree childhood was short-lived. When she was six-years-old, her mother died leaving nine children, five teenagers and four under the age of 10. The oldest daughter, Margaret, took over the children for a while and then, when she married, she took the two smallest children, Edith and Francis, into her home and Hannah and Mary went to live with the first wife, Aunt Mary, for awhile. Later Hannah and Mary stayed with whomever could take them for a time. This experience created a very close bond between Hannah and Mary as sisters, which remained throughout their lives.

When Hannah was ten-years-old she started working for people doing housework and tending children for her board and room. She worked for a man that had lost his wife and he had three small



Hannah Crofts (Packer) shown above in 1910 and below in 1914

children. She took over the work of the mother including cooking for the hired men, doing the laundry and tending the children. From the time her mother died until the time she was married she didn't have a place to call home. She just moved around and lived with whomever she could, working for her board and room. She couldn't earn enough money to keep herself dressed very well so she quit school after finishing the sixth grade so she could work more.

Hannah met her life's partner when she was twelve-years-old. Once when visiting her half-sister who worked for Mrs. Isaac Packer, Hannah met one of the Packer sons, Elmer. They started courting and because Hannah loved to dance he took her to dances every chance they got. After a four-year courtship they were married on Hannah's 16th birthday, March 9, 1916 at the home of her brother, William Crofts, in Iona, Idaho. Sixteen seems young to be getting married but when you consider a child who was completely on her own since the age of ten she assumedly had gained enough maturity for marriage.

Hannah had her first baby, Marvin Elmer, on January 5, 1918 at Shelley, Idaho where the young couple made their home. After a few years they moved from Shelley to Iona and then to Bone and back to Shelley and to Basalt but for the most part they lived in Shelley. Carl was born December 27, 1919 at Shelley, Idaho. On September 13, 1921 at Iona, Idaho a baby girl was born, Edith, that sadly died shortly after birth.

In April of 1921, Elmer's Aunt, **Aremmeta** (Minnie), died leaving six children so Elmer's mother took the four smallest children into her home and kept them for about a year. Elmer's mother moved to Montana to help with some of the children while her husband remained in Idaho. So Hannah and Elmer helped with the children who moved to Idaho. Hannah was expecting another baby and there was just too much work for one woman so Uncle Will was told he would have to make different arrangements for his children. He tried to take them for a while but after six months he put them up for adoption. Ross and Roy were adopted out to a family. Elva was very upset and cried, as she didn't want to be adopted. She was eight-years-old by this time so Hannah, remembering her own childhood when she lost her mother at an early age and never having a place to call home, said they would take Elva and raise her as their own. Although they never legally adopted Elva they treated her like their own. Though Elva came to live with Hannah and Elmer her father never sent any money or even a birthday card, but he did visit her every year or two. Elmer and Elva were double cousins, their fathers were brothers and their mothers were sisters. This made it easier for Elva as all the children in the family had the same last name. Hannah and Elva got along well and became very close, as in a real mother and daughter relationship. Hannah rarely told anyone that Elva was not her natural daughter and when someone would remark that Hannah didn't look old enough to have a child that age she would just smile graciously and say "thank you."

On June 17, 1922 twin daughters, June and Jane, were born at Shelley, Idaho. Hannah was very sick at this time and both babies died shortly after their birth. On June 18, 1923 Vera was born at Shelley, Idaho. Hannah and Elmer were happy with the new daughter and were thankful she was a strong, healthy baby.

Hannah Elizabeth Crofts Packer pg. 3

On October 3, 1924 Hannah and Elmer took their family to the temple in Logan, Utah and all were sealed for time and eternity. On March 7, 1925 another daughter, Reta, was born at Shelley, Idaho. Nada joined the family on August 23, 1926 at Basalt, Idaho.

In the spring of 1928 Elmer and Hannah moved their family to Rigby, Idaho where they bought a farm. On May 29, 1928 Bonnie was born. The family lived on the farm for two years and then sold it and moved to Rigby where Elmer leased and ran a service station.

On December 10, 1931 another daughter, Veda, was born. She lived only ten days and died. This made ten children, two boys and eight girls that Hannah had given birth to, with four girls dying in infancy. The family consisted of seven children, two boys, four girls and Elva to raise. Hannah was a good wife and mother and gave her children every advantage for their normal growth.

These were the years of the Great Depression and though money was limited Elmer always seemed to provide the necessities for his family. Hannah helped her husband and they had a small grocery department in the service station and they built a root beer and hamburger stand next to the service station. They worked together to help make a better income for their family

Elva quit school after her junior year and went to work in the seed house in Rigby. She married Mark White on April 25, 1934 and they lived on a farm outside of Rigby, Idaho. Elva always kept a close relationship with Hannah and always came home to visit when she went to town. On one occasion Elva packed her suitcase and came home. No one said anything until that evening when Elmer ask Elva to go to the picture show with him and Hannah. After the show Elmer just drove her back to her farm instead of his home and, helping her out of the car, handed her the suitcase without saying a word. This was the last time she ever came back home planning to stay. That experience taught all the kids a lesson. Elmer never mentioned the incident to Elva or anyone again. Elva had a baby November 8, 1934. They named him David and he was really Elva's pride and joy. The baby developed bronchial pneumonia and died in January 1935. By this time all of Hannah's children were in school so she was able to spend considerable time comforting and encouraging Elva during this difficult experience.

In the spring of 1935, Elmer bought a farm at Camas Meadows (Kilgore) and moved the family there. They milked a herd of cows and raised hay and grain to feed them. There was a lot of work but the boys were old enough to help so all in all it worked out very well.

The winters were hard with a lot of snow. Some mornings the men had to shovel their way out of the house so they could do the chores. Snow completely covered the sheds and the roads were all closed in the valley. The children were sent to school in a toboggan drawn by a horse. Hannah would warm quilts to wrap the children in and warm irons and bricks to tuck in the straw for added heat. When there was a snowstorm during the day, Elmer would ride to school to see the children got home safely. The people in this valley were very friendly and often held community dances at the schoolhouse. Everyone would bring their families and potluck and have a great party.

In the spring of 1936 Elmer's brother, Joseph, and his wife, Jessie, were having marital troubles and getting a divorce so they brought their two girls, Joyce (11) and Clara Lea (9), to spend the summer. The girls had a good time never thinking how much work they were causing Hannah. Nevertheless, Hannah was never too busy to fix a special picnic lunch for the girls or go with them to hunt for a swimming hole, or talking Elmer into taking the whole family on an expedition to pan for gold, or fix special refreshments for a program the girls were always preparing for, or mending cut fingers when Elmer was trying to teach them to make their own willow whistles. That summer was just one long continual slumber party for the girls. Hannah believed in building happy memories, never complaining about the extra work it was for her. In the fall Joyce and Clara Lea returned to Montana in time to enter a private Catholic school. This shows what Hannah's character was like and what a good heart she had.

Elmer's hands broke out with eczema and would swell and have running sores on them. The doctors couldn't find a cause but they assumed it must be a weed or plant he was coming in contact with and allergic to so he sold the farm and moved the family back to Rigby.

Elmer ran a cream station. He would buy cream from farmers and sell it to Armour Company. Hannah helped him with the bookkeeping and testing of the cream on busy days and still maintained a good house and home for the family. Joyce and Clara Lea came to visit and spend the summer for the next few years. They seemed to enjoy the association with the family and Hannah always welcomed them with kindness. Hannah was a good housekeeper and mother. The days were just not long enough and she would stay up after the children were to bed to mop the floors and do the mending and other chores she just didn't have time to complete during the day.

Elmer went back into the service station business and put the cream station in one end of the building so he could conveniently run both operations. He also took a job as a night watchman for the City of Rigby for a while. It seemed no matter how hard he worked it took everything he could make to support his growing family. Elmer changed service stations again, this time selling gas and delivering it to farmers.

About this time World War II started and Hannah's family began leaving home. Carl got married to Mary Blacketter on December 25 1941. Eventually he went into the service as a paratrooper. Marvin went to California to work in a shipyard. Vera had finished Business College in Salt Lake and went to California to work and lived with Marvin.

Elmer went to work for the Rigby School District as supervisor over the janitors and bus drivers and leased the service station to someone else. In February 1943 Elmer decided to go to California to visit Marvin and see if he could find employment there. He found a job at the Richmond shipyard as an electrician.

Still in Idaho Hannah started hemorrhaging and the doctor advised her daughters to put Hannah in the hospital and call Elmer to come home. He immediately returned to Idaho and found his wife very sick and not improving even after several blood transfusions. The doctor advised Elmer

Hannah Elizabeth Crofts Packer pg. 5

to take his wife to Salt Lake to a specialist as they had done all they could for her. Elmer, being afraid his wife was going to die, pleaded with the Lord to spare her life as he did not feel capable of raising four unmarried teenage daughters alone, especially at this time in their lives when they needed a mother so much. He took his wife to Salt Lake and the Lord answer his prayers and she recovered under the care of the specialist. After two weeks she was able to return home to a very grateful and happy family.

Elmer decided to find work in Pocatello, Idaho and did so at the Naval Ordinance Gun Plant as an electrician. He moved his family to Pocatello, Idaho in June of 1943. Reta was out of high school and started nurses training in Idaho Falls. She didn't like it so she quit and went to work at the gun plant in Pocatello. Nada was a senior in high school and she didn't want to change schools so Hannah and Elmer let her go back to Rigby and finish her final year, living with one of her girlfriends in an apartment in the Rigby Hotel. Vera moved back from California and got a job working for Garrett Freight Lines. Elmer went to work for the Union Pacific Railroad in the power plant in August 1943.

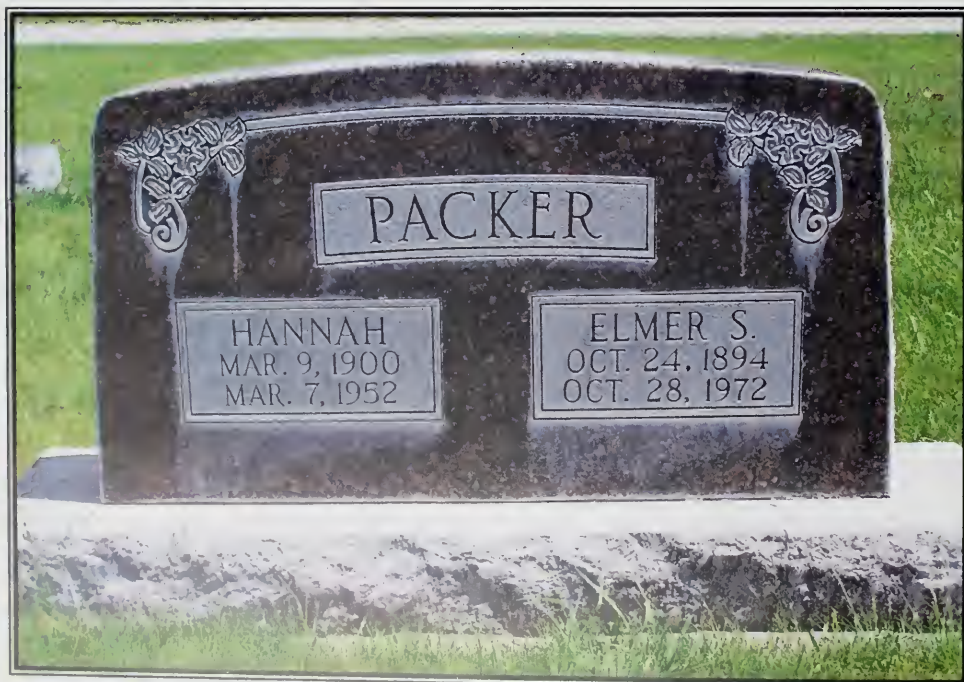
Hannah was a full time wife and mother. She catered to her family's needs, only thinking of them and never of herself. She enjoyed having her family around her and on every possible occasion she had all her family and their children home together. She was an excellent cook and took pride in serving meals for her family. Marvin came home from California and went into the Air Force. Nada married Wendell Anglesey, January 25, 1944 in the Logan Temple and he went into the Navy. Vera married Rex Casper, April 25, 1944 at Rigby, Idaho, while he was on leave from the Navy. Marvin married Margery Anderson, November 2, 1945 in Idaho Falls, Idaho. World War II had ended and nothing made Hannah happier than to see her sons and sons-in-law come home from the service. Bonnie married Ray Price on March 25, 1947 in the Idaho Falls Temple. Rita married Forrest (Dort) Campbell at Butte, Montana on April 16, 1947. Now for the first time in thirty-one years Hannah and Elmer were alone and she had more time to enjoy doing the things she wanted to do. She did a lot of church work and enjoyed crocheting, traveling and visiting with her family.

In 1949 Hannah and Elmer moved from their home at 450 S. Lincoln in Pocatello to Chubbuck, Idaho where Elmer and his sons started a chinchilla farm. In October 1951 Hannah went with her husband to a Chinchilla convention at Kansas City. They enjoyed the trip and the time alone together.

In February 1952 Hannah became ill. After a couple of days she went to the doctor who put her in the hospital. Marvin and Carl and their wives were planning a trip to California that they volunteered to cancel but, true to Hannah's unselfish nature, she insisted her health would improve and for them not to change their plans. The doctors diagnosed her problem as appendicitis and decided to operate. During the operation the doctors found she had a ruptured gall bladder and gangrene had set in. They removed the appendix and her gall bladder and gave her antibiotics to kill the infection and a blood transfusion and assumed she would be fine. Complications set in and her kidneys failed to work. She lived with terrible suffering and hung onto life by a thread until her children returned from their vacation and after ten days of suffering she passed away.

Hannah Elizabeth Crofts Packer pg. 6

Elmer said he knew she would not recover after the Elders had blessed her and there was no improvement. He said he had been blessed to have her these past nine years since he pleaded with the Lord to preserve her life and was thankful the Lord had seen fit to let her stay long enough to help him raise their family. Hannah died March 7, 1952, two days before her 52nd birthday.



Certificate of Death

STATE OF IDAHO

State File No.

Label Reg. No.

Reg. Dist. No.

BIRTH NO.

1. PLACE OF DEATH

a. COUNTY

Bannock

DIVISION OF VITAL STATISTICS

2. USUAL RESIDENCE (When deceased lived; if death occurred outside home address)

a. STATE

Idaho

b. COUNTY

Bannock

b. CITY (If death occurred in home, write RURAL and give township)

Pocatello

c. LENGTH OF STAY (In this place)

d. CITY (If death occurred in home, write RURAL and give township)

Pocatello

d. FULL NAME OF HOSPITAL OR INSTITUTION (If not in hospital or institution, give street address or apartment)

St. Anthony Hospital

d. STREET ADDRESS (If rural, give location)

Rt #2 North

3. NAME OF DECEASED

Hannah

b. (Middle)

E.

Packer

4. DATE OF DEATH

(Month)

March

(Day)

7

(Year)

1952

5. SEX

Female

6. COLOR OR RACE

White

7. MARRIED, NEVER MARRIED, WIDOWED, DIVORCED (Specify)

Married

8. DATE OF BIRTH

March 9, 1900

9. AGE (In years, last birthday)

52

10. MONTHS

11. DAYS

12. CITIZENSHIP (What country?)

U.S.A.

10a. USUAL OCCUPATION (Give kind of work, depending upon the nature of the work)

Housewife

10b. KIND OF BUSINESS OR INDUSTRY

Home

11. BIRTHPLACE (State or foreign country)

Iona, Idaho

12. MOTHER'S MAIDEN NAME

Unknown

13. FATHER'S NAME

Edward Crofts

13a. BIRTHPLACE

England

14. MOTHER'S MAIDEN NAME

Elizabeth Walker

14a. BIRTHPLACE

Unknown

15. WAS DECEASED EVER IN U.S. ARMED FORCES? (If yes, give date of service)

No.

16. SOCIAL SECURITY NO.

No.

17. INFORMANT'S OWN SIGNATURE

Elmer S. Packer

17a. ADDRESS

18. CAUSE OF DEATH (See only one cause per line for (a), (b), and (c). This does not mean the mode of dying, such as heart failure, asphyxiation, etc. It means the disease, injury, or complication which caused death.)

1. DISEASE OR CONDITION DIRECTLY LEADING TO DEATH

Myocardial Infarction

INTERVAL BETWEEN ONSET AND DEATH

6 days

2. ANTECEDENT CAUSES

1. DUE TO (a)

Lower Tension Blood

10 days

2. DUE TO (b)

Good Tension reaction

10 days

3. OTHER SIGNIFICANT CONDITIONS (Conditions contributing to the death but not related to the disease or condition causing death)

Cholelithiasis

10 days

19a. DATE OF OPERATION

19b. MAJOR FINDINGS OF OPERATION

20. AUTOPSY

YES

NO

21a. ACCIDENT, SUICIDE, HOMICIDE

(Specify)

21b. PLACE OF INJURY (e.g., in or about home, farm, factory, street, office bldg., etc.)

21c. CITY, TOWN, OR TOWNSHIP

(COUNTY)

(STATE)

21d. TIME OF INJURY

(Month)

(Day)

(Year)

(Hour)

(Min.)

21e. INJURY OCCURRED

WHILE AT WORK

21f. HOW DID INJURY OCCUR?

22. I hereby certify that I attended the deceased from Feb 28, 1952, to Mar 7, 1952, that I last saw the deceased alive on Feb 28, 1952, and that death occurred on Mar 7, 1952, from the causes and on the date stated above.

23a. SIGNATURE

(Degree or title)

23b. ADDRESS

23c. DATE SIGNED

2/8/52

24a. BURIAL, CREMATION, REMOVAL (Specify)

Burial

24b. DATE

24c. NAME OF CEMETERY OR CREMATORY

24d. LOCATION (City, town, or township)

(State)

DATE REC'D BY LOCAL REG

REGISTRAR'S SIGNATURE

25. FUNERAL DIRECTOR

25a. ADDRESS

25b. ADDRESS

25c. ADDRESS

25d. ADDRESS

25e. ADDRESS

25f. ADDRESS

25g. ADDRESS

25h. ADDRESS

25i. ADDRESS

25j. ADDRESS

25k. ADDRESS

25l. ADDRESS

25m. ADDRESS

25n. ADDRESS

26. NAME OF CEMETERY OR CREMATORY

26a. ADDRESS

26b. ADDRESS

26c. ADDRESS

26d. ADDRESS

26e. ADDRESS

26f. ADDRESS

26g. ADDRESS

26h. ADDRESS

26i. ADDRESS

26j. ADDRESS

26k. ADDRESS

26l. ADDRESS

26m. ADDRESS

26n. ADDRESS

26o. ADDRESS

27. NAME OF CEMETERY OR CREMATORY

27a. ADDRESS

27b. ADDRESS

27c. ADDRESS

27d. ADDRESS

27e. ADDRESS

27f. ADDRESS

27g. ADDRESS

27h. ADDRESS

27i. ADDRESS

27j. ADDRESS

27k. ADDRESS

27l. ADDRESS

27m. ADDRESS

27n. ADDRESS

27o. ADDRESS

28. NAME OF CEMETERY OR CREMATORY

28a. ADDRESS

28b. ADDRESS

28c. ADDRESS

28d. ADDRESS

28e. ADDRESS

28f. ADDRESS

28g. ADDRESS

28h. ADDRESS

28i. ADDRESS

28j. ADDRESS

28k. ADDRESS

28l. ADDRESS

28m. ADDRESS

28n. ADDRESS

28o. ADDRESS

29. NAME OF CEMETERY OR CREMATORY

29a. ADDRESS

29b. ADDRESS

29c. ADDRESS

29d. ADDRESS

29e. ADDRESS

29f. ADDRESS

29g. ADDRESS

29h. ADDRESS

29i. ADDRESS

29j. ADDRESS

29k. ADDRESS

29l. ADDRESS

29m. ADDRESS

29n. ADDRESS

29o. ADDRESS

30. NAME OF CEMETERY OR CREMATORY

30a. ADDRESS

30b. ADDRESS

30c. ADDRESS

30d. ADDRESS

30e. ADDRESS

30f. ADDRESS

30g. ADDRESS

30h. ADDRESS

30i. ADDRESS

30j. ADDRESS

30k. ADDRESS

30l. ADDRESS

30m. ADDRESS

30n. ADDRESS

30o. ADDRESS

31. NAME OF CEMETERY OR CREMATORY

31a. ADDRESS

31b. ADDRESS

31c. ADDRESS

31d. ADDRESS

31e. ADDRESS

31f. ADDRESS

31g. ADDRESS

31h. ADDRESS

31i. ADDRESS

31j. ADDRESS

31k. ADDRESS

31l. ADDRESS

31m. ADDRESS

31n. ADDRESS

31o. ADDRESS

32. NAME OF CEMETERY OR CREMATORY

32a. ADDRESS

32b. ADDRESS

32c. ADDRESS

32d. ADDRESS

32e. ADDRESS

32f. ADDRESS

32g. ADDRESS

32h. ADDRESS

32i. ADDRESS

32j. ADDRESS

32k. ADDRESS

32l. ADDRESS

32m. ADDRESS

32n. ADDRESS

32o. ADDRESS

33. NAME OF CEMETERY OR CREMATORY

33a. ADDRESS

33b. ADDRESS

33c. ADDRESS

33d. ADDRESS

33e. ADDRESS

33f. ADDRESS

33g. ADDRESS

33h. ADDRESS

33i. ADDRESS

33j. ADDRESS

33k. ADDRESS

33l. ADDRESS

33m. ADDRESS

33n. ADDRESS

33o. ADDRESS

34. NAME OF CEMETERY OR CREMATORY

34a. ADDRESS

34b. ADDRESS

34c. ADDRESS

34d. ADDRESS

34e. ADDRESS

34f. ADDRESS

34g. ADDRESS

34h. ADDRESS

34i. ADDRESS

34j. ADDRESS

34k. ADDRESS

34l. ADDRESS

34m. ADDRESS

34n. ADDRESS

34o. ADDRESS

35. NAME OF CEMETERY OR CREMATORY

35a. ADDRESS

35b. ADDRESS

35c. ADDRESS

35d. ADDRESS

35e. ADDRESS

35f. ADDRESS



Hannah Crofts Packer and Elmer Sharp Packer Family 1939
Marvin, Bonnie, Elva, Nada, Reta, Vera, Carl



The young family of Hannah Crofts Packer and Elmer Sharp Packer 1930



Hannah and Elmer Packer
Top photo 1950 - Bottom photo 1945



The Elmer Sharp and Hannah Elizabeth Crofts Packer Family
1950



1951



Ellis Ray Price 1943
He was a junior in high school right before entering the Navy.

Ellis Ray Price
Born: 7 May 1926
Sugar City, Idaho
Son of Wilford James and Ivie Josephine Judy Price
Married: Bonnie Aileen Packer
25 March 1947
Idaho Falls, Idaho

*Ray is the father of Marsha Lynn Price Maharry, Doyle Ray Price, Beverly Price Nelson,
David Wayne Price and Peggy Price Clements*

In all my younger life I wanted to be able to say that I am a journeyman at something, at some trade. Being raised on a farm I never classed that as a trade so I went out searching for something different. Going to school to become an auto mechanic seemed to be the beginning although it never held my interest enough to stop there and it was a little dirty on the clothes after working all day.

All the time I was looking at farming. It seemed to be the place I called home base. I would take on little jobs like working for Challenge Creamery and driving the school bus for Sugar City School District. From there I worked at Graham Hardware Store and after a while I became their appliance repairman. It was OK but I was limited in the things I could do. After three years I quit them and went into business for myself. It was hard but I stayed in it for eight years. I learned a lot. Still, there were certain things I was not able to do, like wiring the appliances from the breaker panel. I had to call an electrician to do it for me. I decided that I would get an electrician's license some how. I applied for a job at Ricks College; they hired me to my surprise as a "nuisance repairman." In other words, I fixed the things others would give up on.

While doing this I went to school at night studying to become an electrician, still farming at night and on Saturday. When I finished school I took the state of Idaho electrical test to become a journeyman electrician. It was hard but I made it and had reached my first step in a field that was not only good but was challenging, still working at Ricks College full time, farming full time and studying to become better at my college job, which seemed to be the trade that I liked. It wasn't long until my so called boss of the electrical department hated me because I was doing some of his work that he would say to the director couldn't be done. It got so rough that he quit his job. Then it wasn't long until I was called into the office. They promoted me to be over the electrical department, which consisted of "me" only. They did give me a part-time student to help me do the work.

In my spare time if I found myself not busy I would do the plumbing jobs. I also knew refrigeration so I would keep that up as well. It wasn't long until the joke around the office was...if you wanted a job done, just give it to Ray. (They told me this later.) I worked hard

and I ran between one job to another job. Why, because I wanted to learn and to be good at what I did.

Now I could say I was a mature man and I could be depended upon to support my family. I soon became the supervisor of the electrical department, plumbing department and the air conditioning department. And yes, I was still running my farm.

The year was 1972 that I had my left eye put out by some glass that fell out of a window of my own house. I was trying to help a man who was putting some new windows in my house. This never stopped me from doing my electrical work. The state inspector would pass my work without a problem because I did my work in a good workmanlike manner. To an electrician this meant neat, not sloppy work, and this made me feel good. I still was the supervisor of the electrical department at Ricks College.

In 1976 the Teton Dam broke causing a flood. With all of the rebuilding in our area I rented out my farm and I worked nights doing electrical wiring for other people who built new homes. At this time I obtained my electrical contractor's license and kept two building contractors going most of the time. I worked as far south as Rigby, Idaho and east to Driggs and north to St. Anthony. I would work nights for the contractors and work for Ricks College during the day. This worked out for me really well. I now was running most of my farm and working nights. In 1976 I made \$72,000 moonlighting, not too bad for one year.

I was in good health. Bonnie was working at American Potato Company and we had a good home life. I think the children were at an age that they were always doing their own thing with schooling and sorts.

Four years before I retired Ricks College asked me if I would teach an electrical class and I accepted and then held an administration capacity rating. I really enjoyed being part of the Ricks College faculty. I also at this time was officiating in the temple every Tuesday evening, from five to ten p.m. and Bonnie was doing it with me. I was also put in as High Priest group leader at about this time.

I taught four years at Ricks and retired, still holding down my supervisor job at Ricks. Upon retiring from Ricks College we started officiating at the temple every Wednesday and Thursday, second period. Though most temples provided the endowment movie, Idaho Falls temple did not so I learned all the speaking parts. At this time I was on the high council for the Sugar City Idaho Stake. All of this was another step up the ladder of life. I was on the high council for five years and worked in the temple for seven years. I felt now at this time that I could qualify as a journeyman in life.

The stake presidency called Bonnie and me into their office and asked us if we would go on a mission. In my mind I felt they didn't know us, like as if we weren't doing anything. Bonnie put together the ward directory, the stake directory, we had just completed doing a *Ward History Book* besides all the things we are doing so when they asked, I said "Yes." Maybe in my mind I was thinking we needed a rest.

Anyway we went to the Missionary Training Center (MTC) in Provo, Utah. They trained us for 4 or 5 hours a day for two weeks and we felt good about it. We were called to the Adelaide Australia Mission as office staff and, would you believe, in the finance area, a

Ellis Ray Price pg. 3

field that, if we could learn it, would be equal to two years of college training.

Now I'm getting to the part that I want you to read. Throughout my life I've worked hard and through these efforts I have gained knowledge that might help others. I know my life is now more behind me, than in front of me. I want you to know that there is a God in Heaven, a Savior of this world who is Jesus Christ and there is a Spirit, which is the Holy Ghost. I know that I have been helped, guided and led in this life by these Heavenly Beings.

I also know that this is a "Do It World" and to reap blessings it is not done or given to you by just standing or sitting around waiting for it. We only reap our reward by hard work and prayer. Having love for all mankind is the secret.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt 25:40)

I still may never feel that I've reached the end of my learning or service to others and I pray that I won't because if I did my life would feel wasted. May I be strong in good things for I know good things come from God, and may I carry on and endure to the end of my life here on earth.

I have seen miracles happen within our family circle and know our prayers have been answered. I feel only through righteous living can these blessings come to pass. I pray for all of us to have the gift of discernment that we can tell the difference between right and wrong. I believe in having family prayer in the home and know that through our love for our Heavenly Father, He hears and answers prayers. I am so happy that our Father in Heaven gave me the family I have around me. They alone show how wonderfully blessed I have been. I pay tribute to Bonnie for her motherly instincts and I know that her love and care has helped our children travel upward in their way of life. As part of my closing thoughts, I want my children to know I love them and may you be blessed.

May I continue to be a journeyman in life and an example for my children and others, and may I be teachable to add to my growth as long as I live. This is my testimony to all who read this.

Ray Price



1927



1932



1936



1937





Ray's classroom photo during second grade in Sugar City , Idaho.

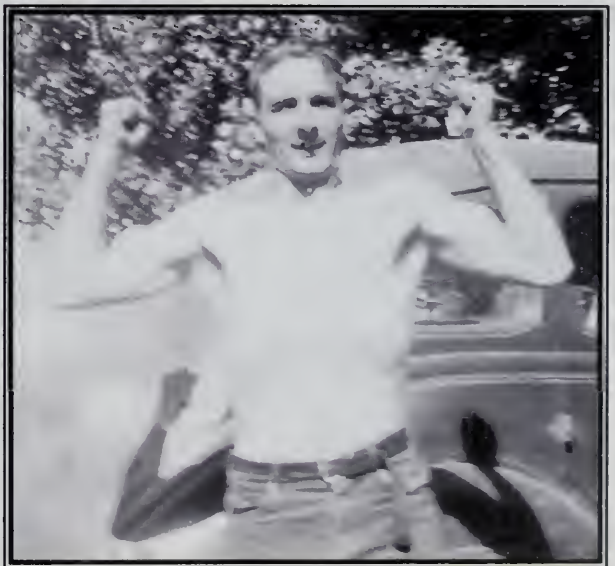


World War II
1945

Ray Price

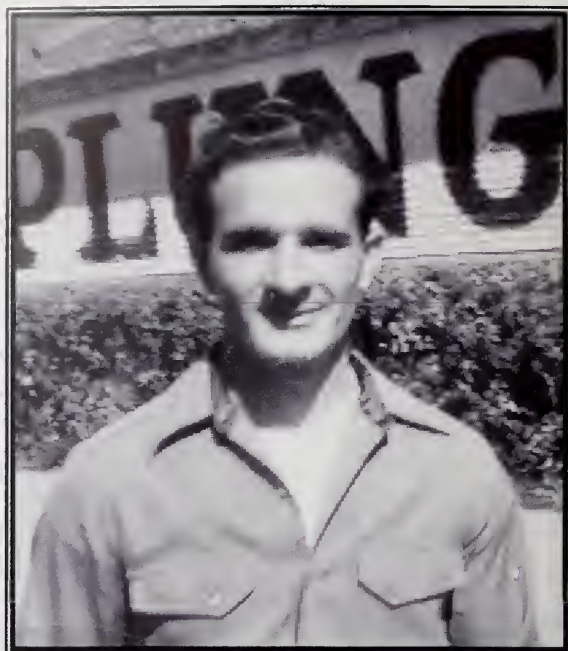
Serving on the USS Oracle!







1940



1946



1956



1961



1970



1976



1980



1989



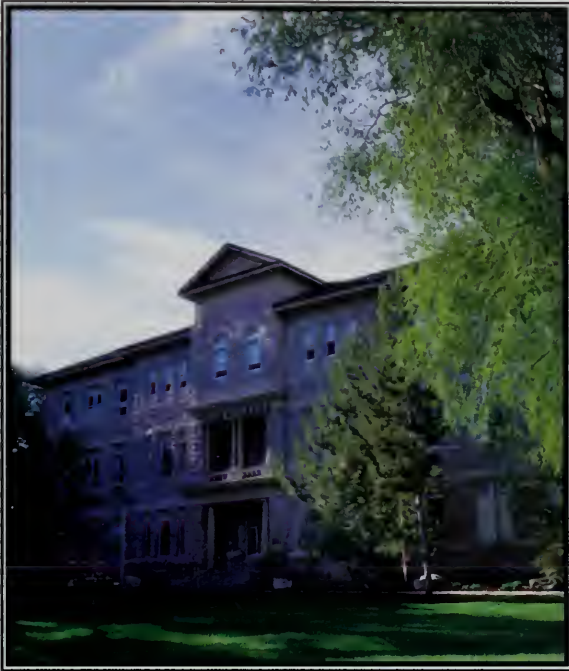
2002



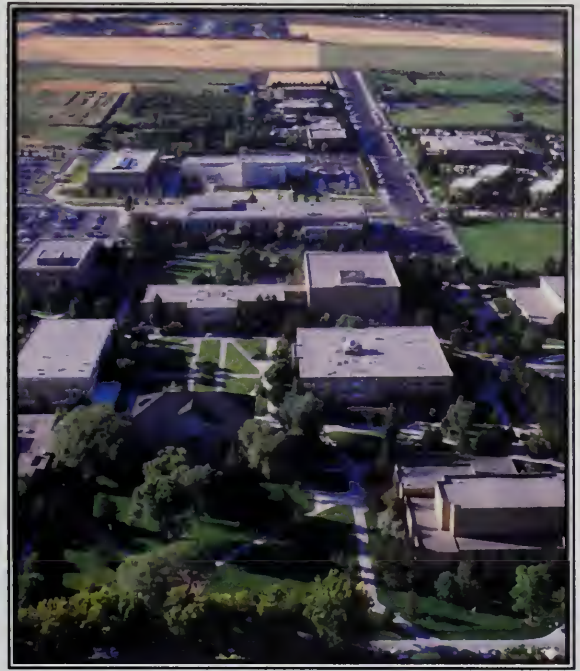
2006



2007



Spori Building on Ricks College Campus



Aerial view of the campus



Idaho Falls Temple

Ellis Ray Price Patriarchal Blessing

A blessing given by Alma B. Larsen, Patriarch, upon the head of Ellis Ray Price, son of Wilford J. Price and Ivie Josephine Judy Price, born, 7 May 1926, at Sugar City, Idaho.

Dear Brother Ray: According to the Patriarchal order of the Holy Priesthood and in the name of the Lord Jesus Christ, I place my hands upon your head, and confer upon you a Patriarchal blessing and so as Jacob of old placed his hands upon the head of his grandson, Ephraim, and conferred upon him the rights of the first born of Israel and blessed him, in like manner I place my hands upon your head and confer upon you a blessing of the royal priesthood and seal upon you the blessings, gifts and virtues of your faithful forefathers and bless you, Ray, that you may be numbered among the most faithful of them all. For you're numbered among the elect in heaven, your former home, and as a reward for your faithfulness there a royal birthright was chosen. You are therefore of the royal house of Israel and in this life a descendant of Abraham through the house of Joseph, and through the loins of Ephraim and like Nephi of old you have been born of goodly parents. You are therefore an heir of the blessings of the new and everlasting covenant.

I bless you that you may have an understanding heart, and that you may walk in righteousness before the Lord and through faithfulness enjoy the companionship of the Holy Spirit and its protecting care by day and that it may hover over you by night and that the restored gospel may be unfolded to your understanding, that in dreams and visions you may be forewarned of dangers that may beset your pathway and thus escape the snares and pitfalls that Satan through his powers may place in your way.

You shall be richly blessed with the gift of faith and the power of the priesthood shall be made manifest through you, for you are foreordained to become a messenger of salvation to the children of man. You shall therefore have joy in the ministry of the Lord.

Your weaknesses shall be magnified before you so that you may overcome them, and as you testify of the divine mission of the Prophet Joseph, the Holy Spirit shall rest mightily upon you, and you shall be magnified before your listeners, your testimony shall find lodgement in the hearts of many, while the powers of the priesthood shall be made through in so much that the sick shall be made well, and the lame shall be made to walk. Poison germs shall wither and pass away. For those whom you shall bless shall be blessed by the Lord and many shall rejoice in the gifts that are yours.

You shall be numbered among the watchmen of the towers of Zion. For you shall sit in the councils of the Church. You shall be loved by your brethren for you shall be made wise in judgment and whether in the mission fields or in the stakes of Zion, the spirit of leadership shall rest upon you.

Your father's house shall be honored through you, and loved ones shall rejoice in your faithfulness for as the spiritual teacher you shall have the approval of the Lord, and have joy in your service, success and happiness shall therefore be found in the service you shall render in behalf of others. Both living and dead shall bless your name.

I bless you, Ray, that in time, you may be given in marriage that unto you may be given posterity of sons and daughters, some of whose voices shall be heard in distant lands and in strange languages they shall bear witness of the restored gospel.

The Lamanites too, shall be blessed by you, and there shall be those of your kindred who shall behold the promises of the Lord fulfilled unto those people. And there shall be those of your descendants who shall testify of the fulfillment that they, the Lamanites, shall yet become a white and delightsome people.

I bless you Ray that you may live long upon the face of the land and I promise you that through faithfulness your name shall be held in remembrance by the generations yet unborn and they shall call your name blessed.

Yea, I bless you that as a descendant of Ephraim power may be given you to rebuke the destroyer and to become a power among your associates for good that you may grow to manhood and to old age adding grace and dignity to each calling and office that you may fill with the passing of time. And that the spirit of Elijah may rest upon you, that you may be found in the temples of the Lord numbered among those arrayed in white.

To this end I seal you up against the power of the destroyer and bless you that you may come forth in the morning of the first resurrection, to be numbered among the faithful descendants of Jacob. For I seal these blessings upon you, with the promise of their fulfillment through your faithfulness, in the name of the Lord Jesus Christ. Amen.

Bonnie Aileen Packer Price Patriarchal Blessing

A blessing given by David W. Archibald, Patriarch, upon the head of Bonnie Aileen Packer Price, daughter of Elmer Sharp Packer and Hannah Elizabeth Crofts, born 29 May, 1928, Rigby, Idaho.

Sister Price: By the power of the priesthood and in the name of Jesus Christ, I place my hands upon your head and give unto you a patriarchal blessing and to declare unto you your lineage, and to give you such instruction and advice that the Lord may inspire at this time.

Sister Price, you are of the house of Ephraim, and therefore you are entitled to the blessings that have been promised Abraham, Isaac and Jacob and their descendants through applying themselves to the teachings of the Gospel.

Sister Price, I bless you that you may be a capable and faithful wife and mother; that you may always be ready and willing to help your husband and your children as occasions arise.

I bless you with a strong body, with judgment to realize your strength that you may work with reason and understanding. I bless you that you may be able to give good counsel and instructions wherever needed.

I bless you with power to look ahead that you may be able to warn your children of unseen pitfalls; that you may always have strength and courage to lead the way in righteousness.

I bless you that you may be humble and prayerful, that you may go to our Heavenly Father with your problems and, if you go in faith, trusting in the Holy Spirit for guidance, you will not be disappointed. Our Heavenly Father will enlarge your understanding, broaden your view of life so that you can successfully cope with the problems that confront you as a mother and wife in these trying times.

I bless you with confidence and ability that you may be able to take part socially and religiously in the work of the community and ward in which you live. I bless you that as you grow in years you will grow in understanding and that you will be satisfied with your achievement and success in life.

Inasmuch as you are living in a day and age of scientific advancement, I bless you with courage that you will be able to solve the problems that confront you from time to time.

I rebuke the destroyer that he will not have power over you but that through your faithfulness you will be able to avoid the pitfalls of the adversary.

I bless you with faith in the priesthood, that when you have sickness in your home you can call in the Elders of the Church to receive the blessings that the faithful are entitled to.

I bless you that your declining years may be the happiest and that you can look back upon the years of young womanhood with pleasure and satisfaction because of the good deeds and good life that you lived.

Put your hope and trust in the Lord and through doing your duty every righteous desire of your heart will be granted through your faithfulness, in the name of Jesus Christ, Amen.



Bonnie Aileen Packer Price

Born: 29 May 1928

Rigby, Jefferson, Idaho

Son of Wilford James and Ivie Josephine Judy Price

Married: Ellis Ray Price

25 March 1947

Idaho Falls, Idaho

*Bonnie is the mother of Marsha Lynn Price Maharry, Doyle Ray Price, Beverly Price Nelson,
David Wayne Price and Peggy Price Clements*

Thinking back and trying to figure out what influenced me in becoming the person I am has been a wonderful journey down memory lane.

I lived with my family in the small community of Rigby, Idaho. I had a family that made me understand unconditional love. I was the youngest of six children and when I was either naughty or spunky they all respected me and showed me unconditional love.

I learned about honesty from my mother who taught that if you saw a nickel or a toy sitting on the chest of drawers in your room, you were not to touch it. It wasn't yours and the person who placed it there would be back for it. She taught me that if I did something wrong it was lesson enough to know I had done something wrong, rather than to lie about it and then have to lie about a lie.

I learned compassion from my mother. Whenever anyone needed a place to stay for a night, a week or lifetime my mother took that person into our home. One young girl, Elva, stayed with our family from the time she was six-years-old until she married. She has been considered part of our family all of her life, which has taught me to be more charitable with what I had.

I learned to be thrifty from living during the depression years of the 1930's. I never thought we were poor but we wore our clothes out or until we grew out of them. This taught me not to waste something that could be used by others. Most of all it taught me to be thrifty. Both my mother and father taught me how to handle difficult situations in a positive manner.

I learned as a teenager about modesty. One day I wanted to return some books to the library. My father was driving to town so I asked if I could ride as far as the library with him. I was wearing a pair of shorts that came just above my knees and my father said, "Not dressed like that. You go in and change your clothes." Those were the days when girls wore dresses instead of pants but shorts were considered underdressed.

My parents moved to Pocatello, Idaho during World War II and this was when I got my first steady job. I worked as a cashier at the Orpheum Theater for 35 cents an hour. I thought I was going to get rich. I had the responsibility of doing the daily cash report and preparing the cash receipts for the bank that would be deposited by the night watchman. This taught me how to be responsible for other peoples' money.

Mathematics was my favorite class in school. I loved the challenge of figures. My economics teacher taught me the principle of saving part of what I made. He had a sign on his bulletin board that we read everyday, "If you understand interest, you will collect it; if you do not understand interest, you will pay it."

After graduation I found a job working as a billing clerk for Garrett Freight Lines. (How times have changed from then into the computer age). I met my future husband, Ray Price, at this time and six months later we married in the Idaho Falls Temple on March 25th, 1947. We moved to Rexburg, Idaho and over the next nine years we had five children. Raising children is an education by itself.

Early in our marriage Ray told me, "I will earn the money and you spend it wisely."

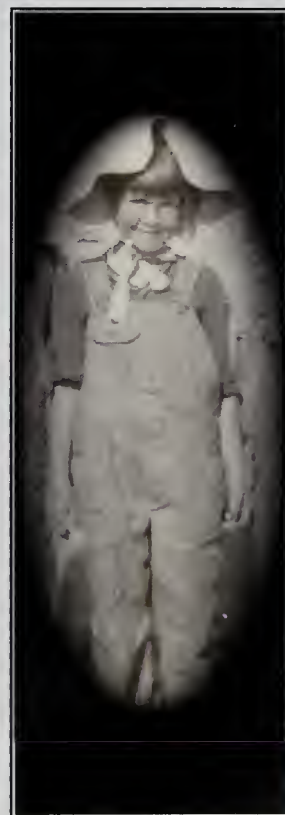
The children grew up quickly and I decided to go back to work helping with education fees and housing for the children. I found a job as a lab technician at a food processing plant and worked there for 23½ years.

The years passed quickly and the children were soon married and on their own. We have seen the hand of the Lord continually blessing our lives on a daily basis.

I would like to leave a few of my thoughts and feelings to my posterity. I hope that they will more fully understand the heritage they came from. I want them to know what an important part The Church of Jesus Christ of Latter-day Saints has been in my life. I want them to realize how important my family is to me. I love and respect my husband, their father and grandfather for his love, kindness, understanding, support and spiritual leadership through the years. I would like to impress upon my posterity that they have descended from good pioneer stock on both sides of this family. Honesty, hard work, learning to be thrifty and believing in God brought them through the most humble of circumstances.



Bonnie Aileen Packer Price... during her childhood years!





The Packer Girls in order of age.... Vera, Reta, Nada and Bonnie
 Top photo 1930; middle photo 1932; bottom photo 1941 (Hannah in the middle)



1938



1944



1946



1955



1979



1988



2004



2006



2006



March 25, 1947





Ray and Bonnie with children in order of age... Marsha, Doyle, Beverly and Wayne
1955



Wayne and Beverly 1955



Ray 1955



1958



1957



1958



1958



1959



1958

1965



1965

1967



1973

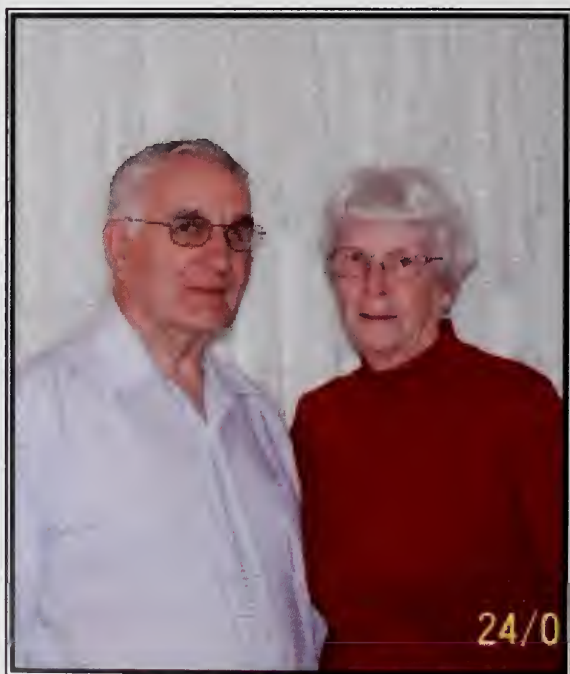
1997



2007



1994



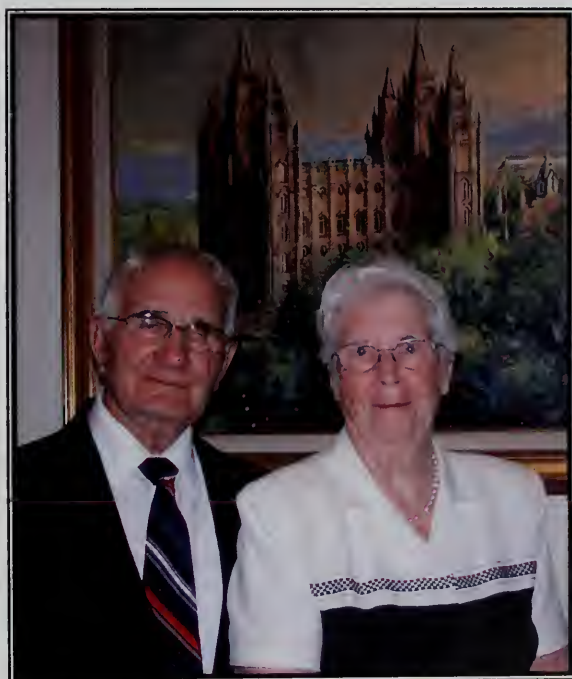
2005



2006



2007



2007



2007



2010



2011

Seated:
Bonnie and Ray Price

Standing:
Marsha Price Maharry, Doyle Price, Beverly Price Nelson,
Wayne Price and Peggy Price Clements

Answers to the "Fun Facts" about our family ancestry.

1. John Walton Price
2. Caroline Amelia Christiansen
3. Thomas **Walton** Price and Jane **Rowley** Colley
4. John Walton Price
5. Wilford James Price
6. The Alva and Cynthia Vail Benson family
7. The Alva and Cynthia Vail Benson family (this family probably saw the most of Church history. They went from Kirtland, Missouri, Illinois, Council Bluffs and then on into the Salt Lake Valley.)
8. **Rachel Henrie** , great grandmother of Ivie Josephine Judy Price, mother of **Melissa Henrie**. **Alva Benson**, great grandfather of Ivie Josephine Judy Price, father of Kesiah Benson.
9. William Clark Judy, his mother was Sarah Wright. William's parents died before joining the Church but were moving to put him in the right place to find it. His father, Samuel, continued his journey with a newborn son, burying his wife along the trail.
10. William Alva Judy
11. Kesiah Benson Judy
12. Adam and Melissa Henrie Smith
13. Lucy Berry Packer (she had also traveled the world by the time she was ten.)
14. Charlotte Rose Berry, mother of Lucy Berry Packer.
15. Lucy Berry Packer traveled with her older half brother Samuel Rose Parker.
16. Isaac Hoffmire Packer
17. Isaac Hoffmire Packer and Lucy Berry Packer traveled right after they married. Their son, Isaac Alma, was born in San Bernardino, California at the Mormon settlement there.
18. Isaac Hoffmire Packer and Lucy Berry Packer for services rendered. We know the she was a cook for the men.
19. Isaac Hoffmire Packer and Lucy Charlotte Berry Packer and then their son, Isaac Alma Packer, married Lucy Ellen Sharp.
20. Lucretia Higley at the age of 79. She is the mother of Truman Higley.
21. Elizabeth Walker Crofts
22. Henry and Isabella Walker / Henry Walker passed away.
23. Margaret Mein Walker
24. Ellen Rothwell Crofts

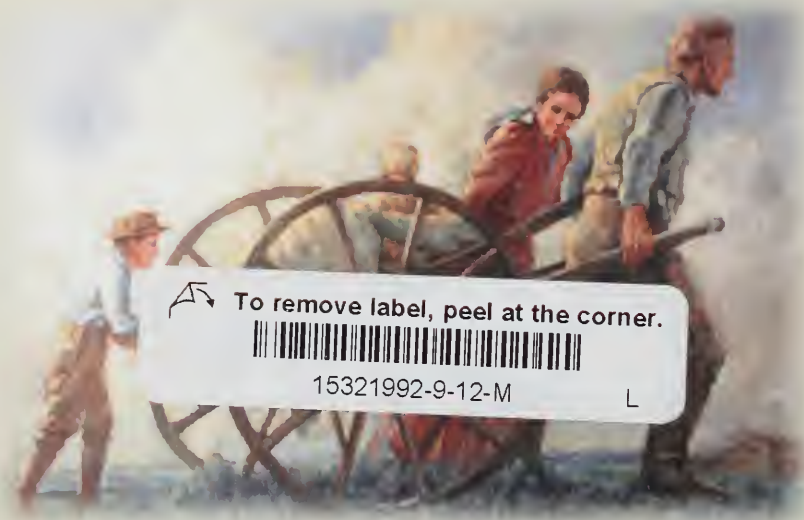


PROPERTY OF:
DAVID O. MCKAY LIBRARY
BYU-IDAHO
REXBURG ID 83460-0405



PIONEER HERITAGE

PRICE / PACKER



To remove label, peel at the corner.



15321992-9-12-M

L

*"I would rather die with my hands ahold to my cart
with my face toward Zion,
than to fall and turn out by the wayside."*

Henry Walker
1798-1856